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DECEMBER, 1922

ESTABLISHED 1910

THE JAPAN MAGAZINE

ジャパン、マガジーン

A Representative Monthly of Things Japanese

Vol. XIII

No. VII

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A scene at the old Nihonbashi bridge; part of the fist market, with samurai and their followers about 250 yeras ago.

THE JAPAN MAGAZINE CO., TOKYO, JAPAN

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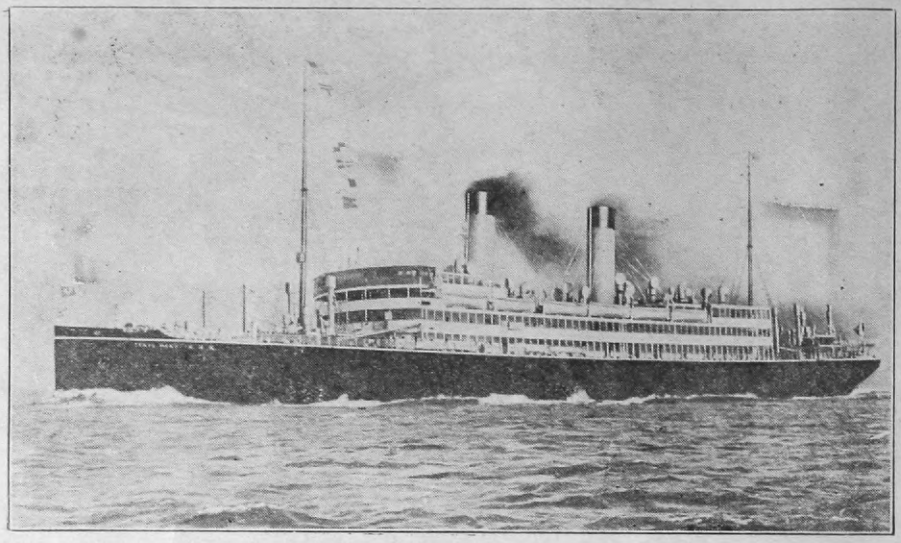

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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In Foreign Countries, (postpaid) per year in advance . . . „ 11.00
Single Copy, ... „ 1.00

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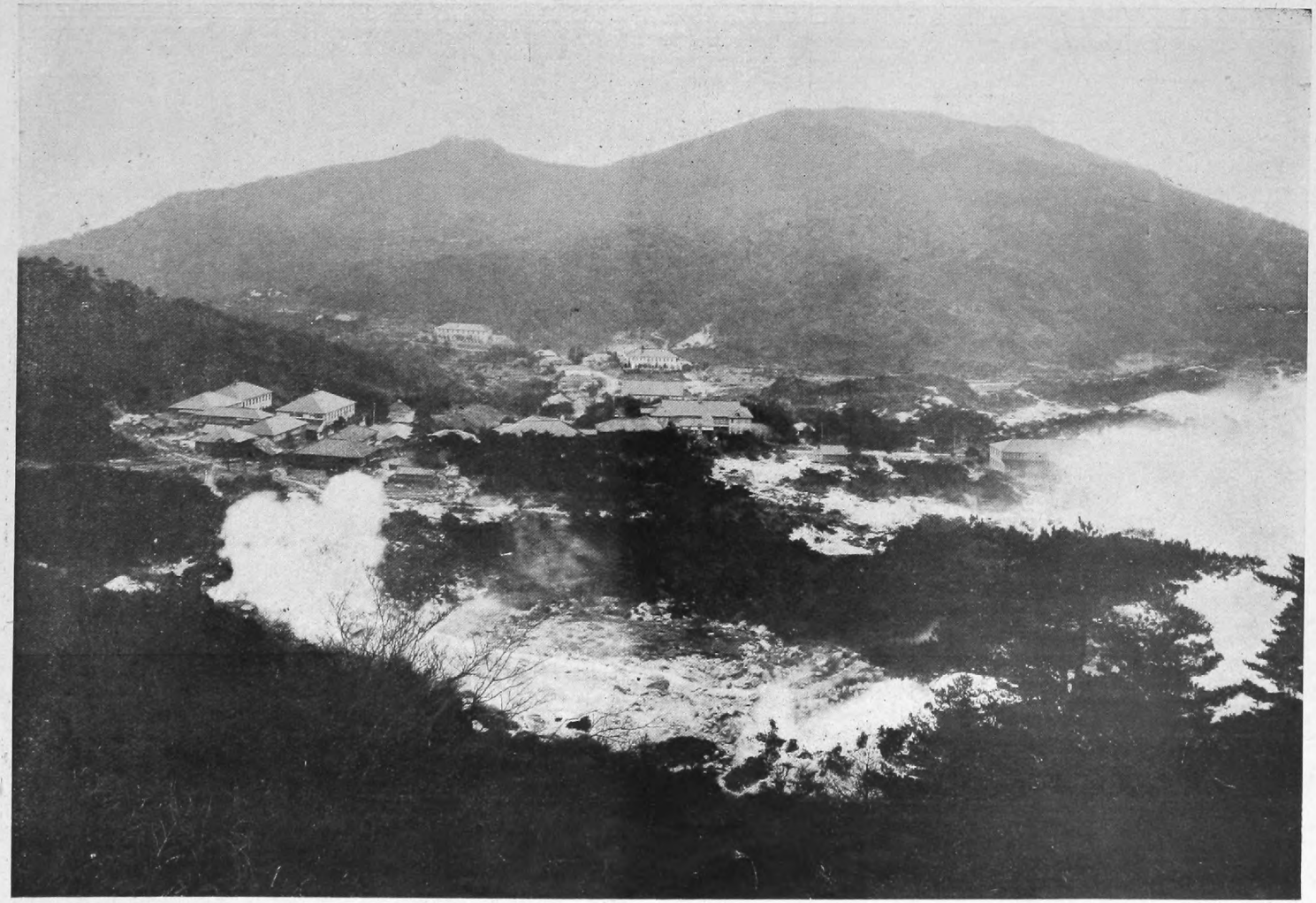

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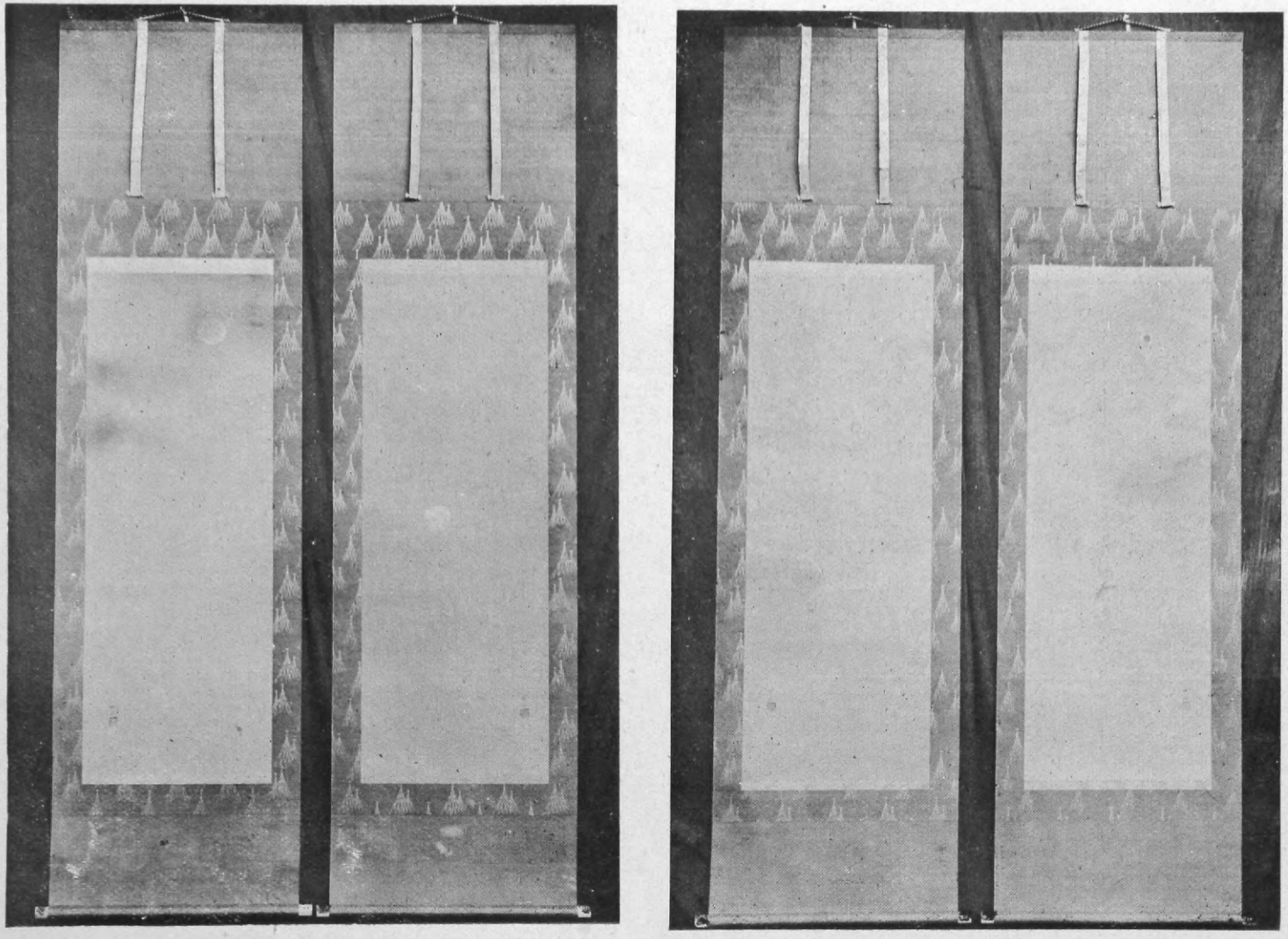

Japanese Kakemono

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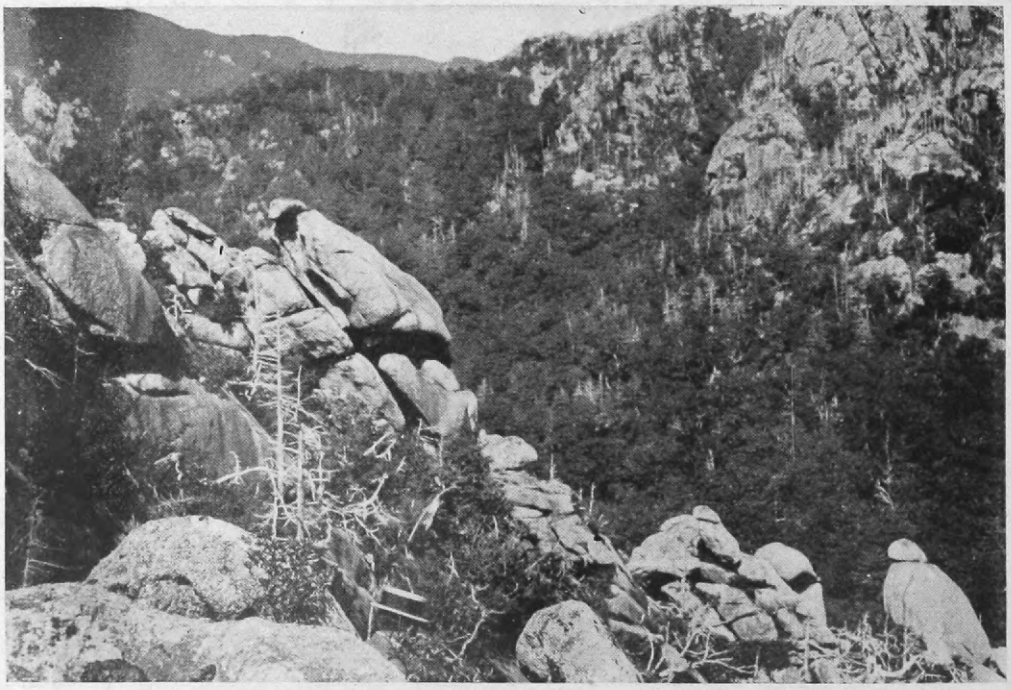

Sunrise and Moonrise Peaks, Mt.Kongo, Korea

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THE JAPAN MAGAZINE
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NATURE AND NATIONAL TRAITS OF JAPAN

By DR. GORO ISHIBASHI

Professor in the Kyōto Imperial University

WHEN we consider in what way the national traits of a country are formed, the first thing that occurs to our minds is the question whether every nation at its beginning had its peculiar traits or not. We can not, however, but hesitate to conclude that every nation had the traits peculiar to itself which make up the basis of its present traits, at its beginning.

For instance, the Japanese are said to be very skilful at manual work. But we can not say that this has been the characteristic of Japanese people from their early days. On the contrary, the Japanese in ancient times were not skilful at manual work, judging from the manufactured articles excavated from the old mounds of Japan. The wall-paintings that are found in the cave-dwellings of France are far more skilful work than those of ancient Japan. Among the Imperial treasures in the Shōsōyen, produced in very early days, there is nothing worth mentionary. It was only after Japanese art had been influenced by Chinese art that the articles of value in the Shōsōyen were produced.

I am able to mention many more such instances. It is at least certain that the early traits of a nation do not necessarily determine its present traits. Besides, it is very difficult to know what were the traits of a nation in primitive days.

Then, what is the greatest factor in moulding of the traits of a nation? I think surroundings or environment had the great influence on national traits, in the long course of a nation's career. Indeed, this is the greatest factor in their formation.

There are two kinds of environment that influence human nature: social and physical.

The influence of social environment is that produced by convention, the institution of a society in which people live, and contact with other nations. The influence of physical environment is that of the physical nature of the country in which they live.

I will confine my remarks to the influence of physical environment as a formative factor respecting the traits of the Japanese people.

Old Chinese proverbs say, "Nature produces heroes," and "The eastern side of the mountain produces ministers of state while the western side produces generals." The place influences its inhabitants. And the nature of a country influences the whole nation and forms its national traits.

The view that human nature is affected

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by physical environment has been a mere assumption, based upon common sense, up to now. Recent progress in experimental psychology, and anthropology, however, has scientifically established the theory just mentioned.

This being correct, what are the relations between physical nature and the national traits of Japan? Two kinds of physical environment have exerted great influence in the formation of the traits of the Japanese nation. One is the climate and the other is the configuration of Japan.

The Japanese climate has a variety without parallel in the world. Japan extends from south to north for 2,000 miles, leaving out the island of Fōrmosa. Only a few countries in South America, and China, are longer from south to north than Japan. Naturally, this gives J pan a great variety of climate.

Japan lying near the Asiatic Continent, the tidal currents influence her climate and make the division of the four seasons more distinctive. This is not felt by Japanese, accustomed to their own climate. When they go abroad, however, the difference is acutely felt.

The well-marked difference in the climate of the four seasons makes the inhabitants more intelligent and industrious. People who live in the tropics are inclined to be idle and not intellgent, and they do not progress in culture. This is not because the climate of the Country in which they live is very hot, but because its climate has very little variation in temperature throughout the four seasons. A certain Western scholar even holds that a country frequently visited by storms, that is whose climate greatly differs by season, is the most civilized. All the civilized countries of the present world are situated in the temperate zone.

This characteristic in the climate of Japan gives her people great interest in nature. It makes the Japanese elegant in taste and in nobles their sentiments.

In the *haiku*, one of the representative forms of popular poetry of Japan, the "season" is the most common theme. This is peculiar to Japanese poetry, and can not be seen to such an extent in the poetry of other countries. The changes in climate arouse the poetic sentiments of the Japanese, thus cultivating and refining them.

The admiration of the Japanese of the beauties of nature, their personifications of natural things, and their love for flowers and birds have the same came.

In Japan the primary-school children know many flowers and birds, and even when they have never seen the living things, they know them by name. If we compare the appreciation of the Japanese for nature with that of other nations, there may be a great difference in the degree of intensity. The appreciation of Western people for the things of nature, such as flowers and birds is comparatively simple and crude. When we look at their school readers and see how scanty is the description of flowers and birds, we feel it strangely. The very few birds and flowers which attract their interest are treated only from a practical standpoint. Therefore, it is not too much to say that there is no nation so appreciative of nature as the Japanese.

The Japanese enjoy natural things in their natural state, while Westerners enjoy them in cages or in green-houses. The Japanese roam over hill and dale to enjoy nature.

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There is a famous Japanese poem:

Teni toru na,
Yahari no ni oke:
Rengesō!

(Pluck not the flowers of the wild *rengesō*; leave them in the meadow!)

This well represents Japanese sentiment. It embraces the philosophy of life. This love of natural things, the enjoyment of them in their natural state, and the depiction of human affairs by their aid are characteristic features of Japanese literature. All the poems of Japan from ancient times to the present day stand on this conception. Perhaps there would be nothing left in Japanese literature, if the flowers, the birds, the winds, and the moon were taken away.

The same thing applies to our pictorial art. Flowers and birds occupy the most important place in our pictures, while the portrayal of human figures comes first in European paintings.

Our pictures were for the first time exhibited at the Paris Exhibition in the second year of Bunkyū, and at Wien and Philadelphia immediately after the Paris Exhibition. In an American book I read that the art critics of Europe and America in those days, seeing these Japanese pictures, said:—"Portraits of human figures in Japan are grostesque, and not worth consideration. But their paintings of flowers, birds, and insects are elaborate and beautiful. We can not help admiring these Japanese pictures."

Japanese love of flowers and birds influences their daily life. The family-crests in Japan generally represent flowers or birds. Some European scholars think that these family-crests of Japan are a kind of totemism. This is a very superficial view. In my opinion, they came into existence because the Japanese have been very familiar with flowers and birds.

Flowers and birds also are used in cloth patterns. Most of the patterns of the beautiful printed mousseline of Japan are of this description. In contrast European patterns mainly consist of stripes.

One aspect of the Japanese spirit is well expressed in their admiration for natural things. Motoöri Norinaga wrote the following poem, which is one of those representative of Japanese literature:

Shikishima no
Yamato-gokero wo
Hito towaba
Asahi ni nioö
Yamazakura bana!

(Who wishes to know the Japanese spirit, let him gaze at the mountain cherry blossoming in the morning sun.)

In this poem, it would be more appropriate to take the pious and esthetic feeling experienced when we see the mountain cherry-blossom as the typical Japanese spirit than to take the mountain cherry-blossom shining in the morning sun as the symbol of Japanese spirit.

Another important characteristic of the Japanese climate is that it is moist. Because of this the Japanese love cleanliness. In such a moist climate, it became their custom to keep their bodies clean in order to avoid sickness.

The Japanese love of cleanliness was developed and extended to their love of cleanliness in their spiritual life.

The expression of this love of cleanliness in religion has been the observance of spiritual purification. People who love cleanliness likewise love order. For another instance, the Germans are remakable for their love of bodily cleanliness and public order.

Another influence on the Japanese is

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due to the configuration of their country. Japan is an island Empire. Owing to this fact, she has been rarely attacked by foreign countries. Also it made it easy for the Japanese to repel attacks if they did come. The national self-respect of the Japanese was gradually fostered by this. There is a similarity between the spirit of self-respect of the Japanese nation and that of the English nation, England also being an island Empire.

Japan may be said to have some advantages over England, because the former's territory stretches from south to north for 2,000 miles and she was able to produce sufficient within her own territory to maintain her national isolation policy for a long time. The fact that Japan has had economic independence as well as political independence has strengthened the Japanese nation's sense of self-respect.

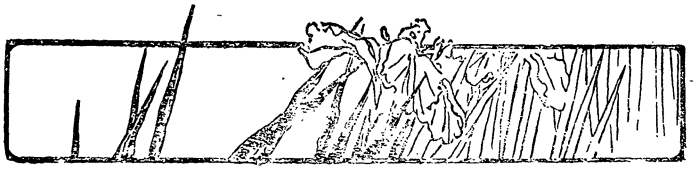
Japan is a mountainous country. This seems to have greatly stimulated the rise of the *samurai* and *bushido*.

The fundamental ideas of the samurai class originated in ancient times. But it was in the Gen-pei age that it took concrete form, when the powerful families of the various provinces began to keep their own soldiery and the relation between feudal lords and retainers was established. These families build their castles in precipitous places in the mountains. These castles were the cradle of the Japanese samurai. The *Satsuma-samurai*, who were called the incarnation of the Japanese samurai spirit, flourished in the mountain fastnesses of Satsuma province.

The mountains of Japan also exerted their influence in the development of religion. Originally, the Japanese can not be said to have been a very religious nation. According to some psychologists, man feels his own smallness in the presence of mountains and a feeling of reverence toward them rises within him. This is the root of religious feeling. The people of Europe built great and massive buildings as their temples. This may have been caused by the same psychology, that men become religions before great things.

That the people of Japan built their temples on the tops of high mountains also may have been caused by this state of mind.

Intelligence, the spirit of independence, the love of nature, loyalty, piety and stoicism are representative traits of the Japanese nation. Natural environment has exerted great influence in building up these traits, though, of course, the social environment of ancient Japan was also a factor of some importance.



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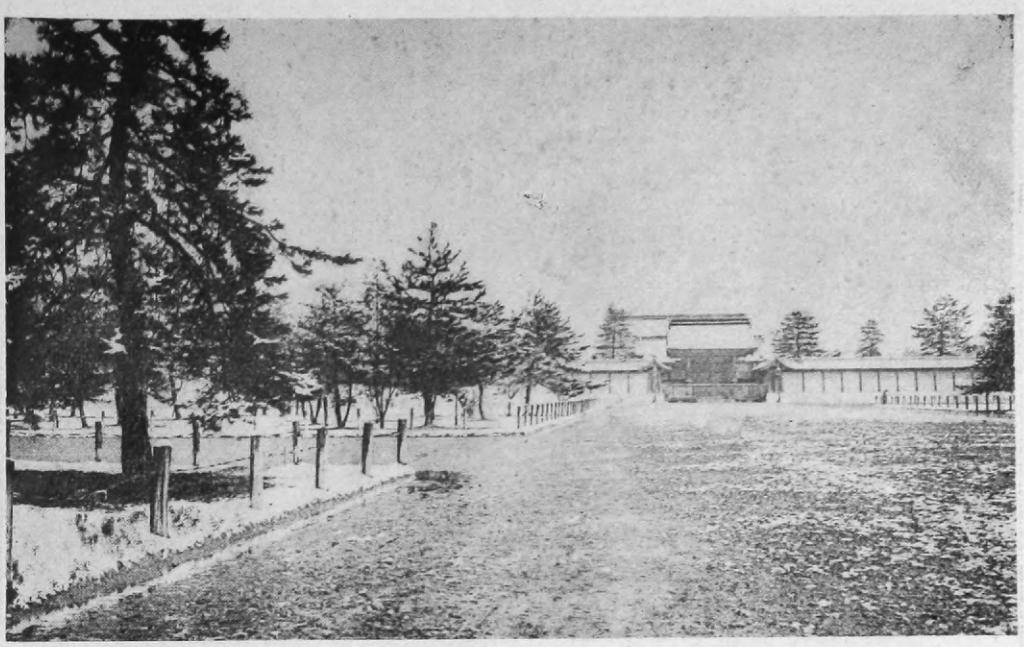
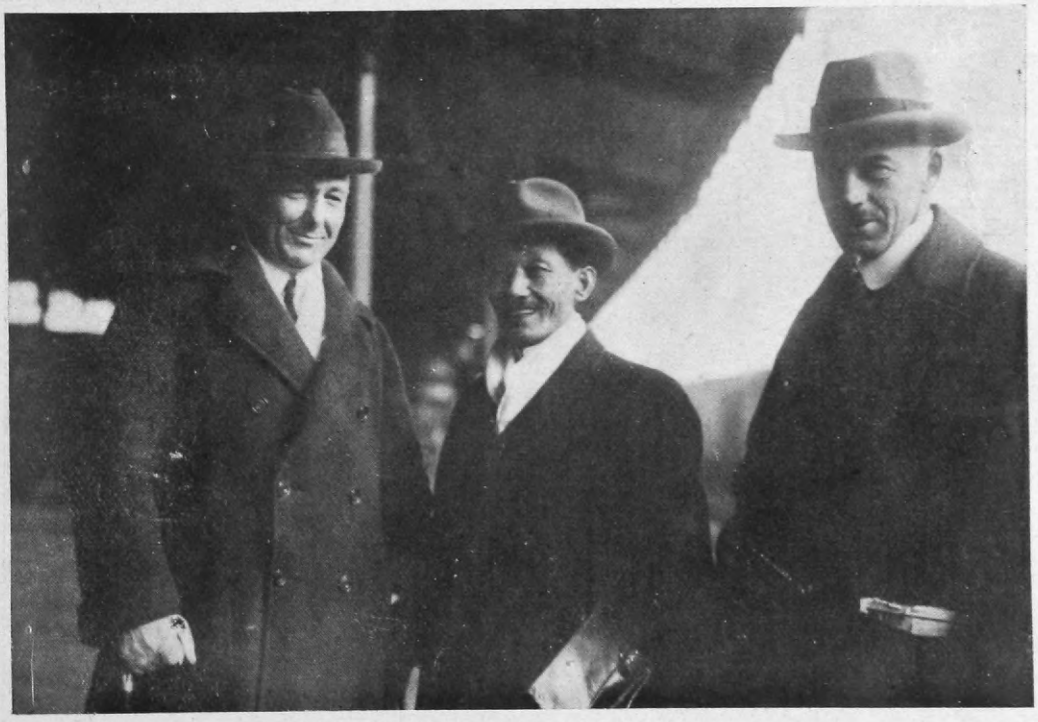


Kyoto Imperial Palace in winter



American visitors arriving at Yokohama

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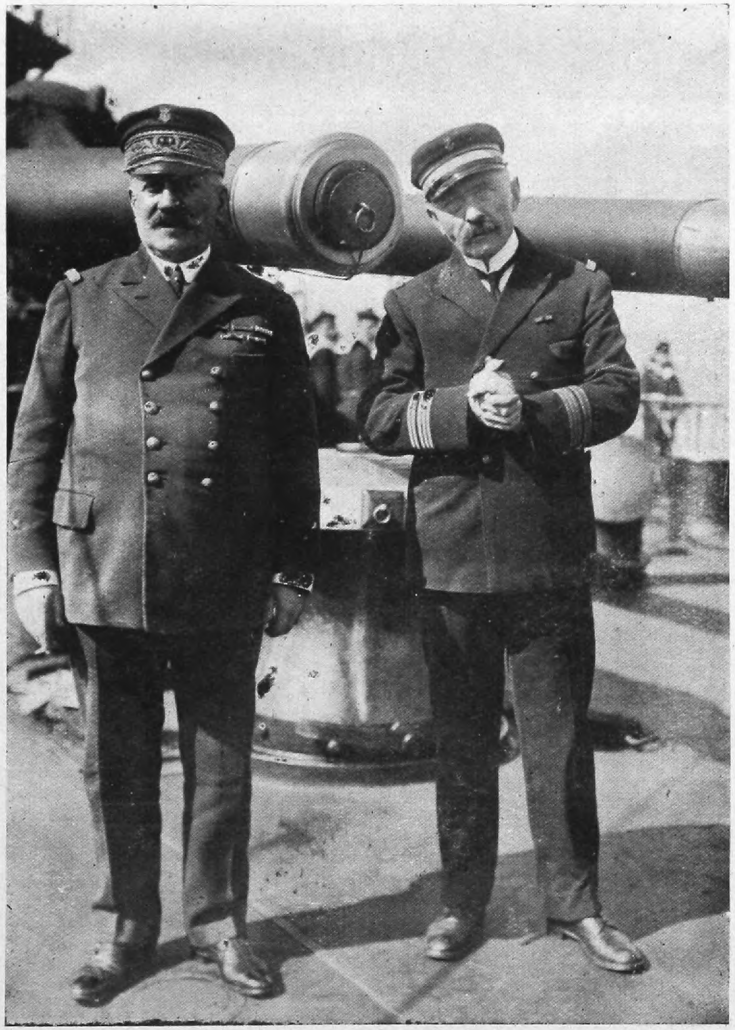

Commander of the French fleet recently at Yokohama

H. E. Nobile Giacomo de Martino, the new Italian Ambassador in Tokyo

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CONTACT OF EASTERN AND WESTERN ART

By M. TSUBATA

IN describing Japanese paints, it might be appropriate for me to refer first to the pictorial art of the Nara epoch in our country. But, in the present article, I propose to outline the development of art in this country by classifying it into the several periods.

The first is the native or aboriginal pictorial art such as every nation posseses. This is commonly called "primitive pictures," and we find them drawn on ancient stone implements, or on the *haniwa* (small clay figures) excavated from the ancient burial mounds of Japan. Many specimens of such are in the anthropological class-room of the Tokyo Imperial University. From these specimens we learn the primitive pictures and paints of Japan.

Later, with the advance of civilization, came the age of international intercourse, and Japanese pictorial art entered the second stage of its development. The paintings of this age are the so called "influenced" pictures, the result of the influence of foreign art. With the advent of the "influenced" pictures, new paints also appeared.

The pictures and paints of Japan, on the other hand found their way into other countries. In this way a great variety of pictures and also paints have appeared. It is, therefore, necessary for us to refer to the old Chinese pictorial art in connection with the art of the *Nara* epoch in this country.

In Chinese art, we must consider the paintings and paints of Saieki—generally called Gesshi-India. With the Meiji restoration intercourse between this country and the countries of the West began and our art entered the third stage of its development. It introduced European pictures and paints into Japan.

With this classification, we must speak, first, of Japanese aboriginal painting and paints which existed in the early days of this country, second of Chinese paintings and paints which exerted a great influence on our pictures; third, of the Indian pictures and paints which came directly to this country and also exerted a great influence on Japan's art, and fourth, of the pictures and paints coming direct from Europe.

Like anything else, paints are subject to change. The present day has seen the most conspicuous change in the quality of paints, caused by the rapid progress of science. Science has brought many blessings into our daily life. The merits of science are praiseworthy, but it, unfortunately, has also its own demerits. During the European war the dye-stuffs, which we used to import from Europe, ceased to come to this country. But we must have dye materials somehow, and the attempt was made to produce

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dye-stuffs in Japan. As we became accustomed to use imported dyes we forgot how to dye things in Japanese original colours, such as *Yedo murasaki* or deep purple. When the new appears with the progress of science, the old disappears. Whether the new is better than the old is no easy question to answer.

In European paintings the color of those of ancient times did not undergo much change, while work done during and after the middle ages suffered great change. It is impossible to distingnish even the outlines of some of the midde age paintings.

Specialists of France and England, therefore, have been analyzing the paints used in ancient pictures for these twenty years.

Mr. Masaki, Director of the Tokyo Fine Arts School, said :—" Among the Middle Age paintings, even those by the same painter, there are two kinds. One kind has lost its original colours, while the other has perfectly kept the original colour. This difference seems to have been due to the different prices the painter received for his works. If he was paid a high price he seems to have used better paints ; if, however, he was paid cheaply he apparently used cheaper paints."

It seems certain that the ancient paintings kept their original colours, while most of the paintings made during and after the Middle Ages, especially during the Renaissance, when art greatly flourished, lost much of their original colouring.

When I exhibited new paints of my own invention to the public last year, I had the opportunity to converse with an English painter who came to see the new paints and I received, afterward, a letter of appreciation, together with an English book on painting.

I wanted to produce paints of great durability, which will neither discolour nor fade with the passage of time, and can be mixed with or put over other colours freely at the painter's desire.

The tastes of men in regard to paints differ. Some like simple paintings in black and white, while others like more brilliant colcurs. Paints are the weapon of the painter. No painting can be made without them, though needless to say, paints alone can not make a picture. If the painters' art and ideas are poor, even good paints can not display their values.

Paints, however, are a factor of great importance in art. In the early days, there were no paint makers, so the artist himself produced or even invented the paints necessary for his work. It was in later days that professional or specialized paint-makers appeared. As the result of the separation of paint-makers from painters, there appeared bad paints in the market. Painters to-day use paints, if their colour is beautiful, without any consideration of whether they are durable or not.

Paintings in Japan have greatly retrograded recently. Some pictures discolour or fade in a year, or even in a month. They may serve the purpose for posters or scene-paintings, for temporary use. We must, however, avoid using bad paints in the pictures which we want to preserve as representative of the art of the Meiji-Taishō era. It was my intention to investigate the paints of early Japan, and invent some new paints which will not discolour or fade.

As I have already mentioned, there was close relation between the art of

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Japan and of China from early days, and our art was greatly influenced by that of China. We must therefore, trace the origin of our paintings back to those of ancient China. Chinese pictures came to this country in very early days. Among the Imperial treasures in the Shoso-in and the Horyuji temple, which were erected during the Asuka age, there are old pictures such as can not be found even in China. They are claimed to be productions of the Liang era of the so-called Rikuchō age or "the succession of Six Dynasties." This may be due to the fact that Buddhism was introduced to this country in those days.

In the reign of the Emperor Keitai, a weaver of Tung, named Shibatatsu, came to Japan, and settled at Takaichigori in Yamato province. Images of Buddha also were introduced into Japan in the reign of the Emperor Keitai. According to old Chinese books like the Shiki, the Kansho and the Go-kansho, Buddhism came to China in the reign of the Emperor Meitei. This corresponds to the ninety-sixth year in the reign of the Emperor Suinin in Japan. The Emperor Suinin was the father of the Emperor Keiko, and also of the famous Prince Yamato-takeru. In those days the Buddhism of India seems to have been introduced into China.

According to other authorities, Buddhism had been introduced into China already in the reign of the Emperor Shikō of Shin. In the first year of the reign of the Emperor Shikō, a monk of India named Hōribō, with eighteen followers, came to China and spread Buddhism. Emperor Shikō, disliking their strange costumes, put them into prison. Among these eighteen, it is mentioned in the Kyoroku written by Shushikō, there was a painter from India named Reppu. Reppu's paintings appear in the pages of the Chinese book entitled "Pictures of Ancient and Modern Times." The first year of the reign of the Emperor Shikō, when Buddhism was introduced into China from India was eighty-one years after Alexander the Great of Greece conquered India.

We read in the history of the Emperor Butei that he conquered Funnu and captured a *Kinjin* or gold image of Buddha and that the Emperor enshrined this image in the Kansenkyū temple, worshipping it by burning incense. This happened in the second year of Kengen of the Zen-kan dynasty, which corresponds to the 522-nd year after the accession of the Emperor Jimmu of Japan.

In an old Chinese book entitled "Giryaku-saikai-den" it is said that in the first year of Genju of the Emperor Aitei of the Zenkan dynasty, the Emperor sent a scholar named Keikentō to India to study the teachings of *Futo* at first hand. According to the account of a famous priest of Japan, the word *Futō* means Buddha in the language of ancient India.

The Kansho relates that, already in the reign of the Emperor Butei, the Emperor ordered the painters of that time to draw pictures of the old Chinese heroes on the walls of the temples with Chinese paints. The paintings of those days were done in purple and blue lines.

In China, therefore, the art of painting seems to have been introduced from Saeiki in the reign of the Emperor Shikō of the Shin dynasty or in the reign of the Emperor Butei of the Zen-kan dynasty. The erection of the Hakubaji or the Horse Temple, famous for its old paintings, in the tenth Year of Eihei of the

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Emperor Meitei of the Go-kan dynasty, took place long after the introduction of painting into China.

In the seventh year of Eihei, the Emperor Meitei had a mysterious dream. No one knows what the dream was about, but the Emperor sent an official named Saion and a scholar named Ojun and eighteen other persons with them to India to bring back the religion of Buddha to China. They met in Gesshi two famous monks, Kayōmato and Jiku-hōran. They brought these two monks and pictures of Buddha and the Buddhist scriptures to the Chinese capital. They came to China riding on two white horses. The Emperor built the White Horse Temple in memory of these two white horses and caused the two monks from Saeiki to live in this temple. This story is from the Gokanjo.

The Emperor ordered the artist from India to paint pictures of Buddha. He showed them to the people at the Castle of Sayō and on the hill of Hōsetsuryō which is the site of the Imperial mansoleum. This is testimony that painters came from India to China in those days.

We come to the conclusion that the pictorial art of India was developed far ahead of that of China. The progress of pictorial art in India is closely related to the religion of Buddha. It seems to have been greatly stimulated by Buddhism. The paintings of China received great influence from India.

The first year in the reign of the Emperor Kōso, who was the famous founder of the Zen-kan dynasty, corresponds to 205 B.C. The overthrow of the Zen kan dynasty came in 23 A.D., the Zen-Kandynasty lasting for two hundred and twenty-eight years. The Go-kan dynasty was founded in 25 A.D., and its fall occurred in 264 A.D. The Go-kan dynasty, therefore, lasted for two hundred and thirty-nine years.

After the Go-kan dynasty there arose the Sai-Shin or West Shin dynasty which was followed by the To-Shin or East Shin dynasty. After the To-shin dynasty was overthrown there came the so-called Rikuchō Age or "the Succession of Six Dynasties."

The art of painting seems to have been introduced into Japan before the reign of the Emperor Nintoku, which is long before the Rikuchō age in China. This we know from the Nihonshoki which says: "The Emperor Nintoku did not decorate the Imperial Palace with paintings." The passage means that the Emperor was very sympathetic with the poor people and practised economy by not decorating the Imperial Palace with paintings.

In the sixth year of Tenyo of the reign of the Emperor Taiso of the Hokugi dynasty, a priest named Rashin Sanzō, who is an outstanding character in the history of Chinese Buddhism, came to the Chinese capital from the country of Kishi in India and settled there. The Emperor Taiso treated him as a national guest and gave him residence in the Shōyōen garden. A painter named Rikitara came to China with Rashin Sanzō and taught the Chinese the art of painting.

Later, in the seventh year of Teikan in the reign of the Emperor Taiso of the Tō dynasty, Gensō Sanzō was sent to India from China. Before him, many Chinese visited India (which was the northern part of India) but none of them visited India proper. Gensō Sanzō, however, started from China in the seventh year of Teikwan, and succeeded in reaching India proper, and stayed at Ōshajō for

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a long time. Before this, during the Zui dynasty, a priest named Ōhaichiotosō came to China from India. He was a talented painter as well as priest. In the beginning of the Tō dynasty, Kohaichiotosō, came to China. He taught the art of painting to Godōshi, who later became a famous painter of his day.

According to the "Pictures of Ancient and Modern Times," Kohaichiotosō's paintings were rough and bold. These pictures I think, were a sort of "fresco" similar to Western oil-paintings, which were excavated in Tokō, China.

After mastering Kohaichiotosō's methods of painting, Godōshi invented various ways of painting which were suggested by his experiences in writing Chinese characters. This was the origin of Chinese painting. From this the so-called "eighteen methods of painting" were gradually developed. Kokaichiotosō's rough paintings seem to have been painted with the same paints that were used in painting frescoes.

Among the excavated paintings from Tonkō, there are many pictures which very much resembleWestern oil-paintings. Judging from this fact, the Chinese paintings of the Tō age seem to have been greatly influenced by those of India.

The question of what and where was Saciki naturally arises. The Gesshi race, which was one of the most prosperous of all the Saeiki nations, was a nomadic people at first, but during the Rikuchō age in China, they conquered Taika and became a civilized nation. Taika is called Bactria in the West, and was one of the most civilized among the Greek nations after the death of Alexander the Great. The coalescence of the civilization of Taika with that of Buddhism resulted in the birth of the so-called "Ghanthara Arts." The art of Saeiki, therefore, must have been greatly influenced by Greek Art.

With the introduction of Buddhism into Japan, the Middasō school of painting came to Japan, in the Asuka age. There are various opinions as to when this occurred. Some hold that a Brahmin monk came to Japan from India to attend the celebration of the erection of the great image of Buddha at Nara. The Middasō paintings, therefore, must have been introduced into Japan in the reign of the Emperor Shōmu. Others think that the Middasō painting was introduced into Japan at the time of Prince Shōtoku. The basis of this argument is that the picture of the Lady Tachibana's Zushi or Sanctuary for the Hōryūji Temple, which was erected by Prince Shotoku, is the best example of Middaso Painting.

At any rate, among the Imperial treasures in the Shoso-in, we find many lacquered wares with Middasō paintings. Whether these wares were imported from China or whether the Middasō painters came to this country in those days from Saeiki or from China is a very difficult question to answer.

According to the account of a Japanese priest "Middasō" is a Sanskrit word which means "the monk who came from a foreign land." Therefore, the pictures painted by these foreign monks were called the Midadsō-no-ye or paintings by foreign monks. The paints used by them were called the *Middasō no enogu* or the paints of foreign monks. These points greatly resemble European oil-paints. The *Middasō no enogu* were generally used in China until the fall of the Shin dynasty, and they still exist in Japan. But the *Middasō no enogu* used in Japan to-day seems to differ in quality from

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that of ancient China.

In every country, wall-paintings seem to have been in vogue from very early days. Among European wall-paintings, which still exist in Europe, there are many which seem to have been painted in very early days.

When we prepare paint to-day we liquefy the colors with water, glue, or oil according to the quality. But in olden times, the painters seem to have used stone or clay in paints, and to have rubbed the solid paint against the wall, without liquefying it. They painted their pictures generally on the walls of caves, lest the paints, which were natural stone or clay, should fall.

Among photographs of various remains of the prehistoric age, which come from Europe, there are many interesting and rare paintings.

I have been studying paints these many years, and investigated various paints and pictures of modern and ancient times, when Mr. Jiryō Masuda, sometime professor in the Calcatta University in India, brought many ancient Indian paintings back with him, I obtained valuable specimens of Indian art from him.

According to his account, the ancient Hindus disliked to use animal oil or glue in liquefying paints. They used vegetable oil when they painted pictures of Buddha. This vegetable oil, is adhesive and blends will with water. It enabled the artists to paint easily and freely. The so-called *Middaso abura* or midda-oil used in liquefying the middasō-paints seems to have been the same as this vegetable oil. Paints liquefied by this oil seem to have been the original base of both European oil-paints and the middasō-paints.

An acquaintance of mine, who has been in Mongolia for many years with the financial support of the Department of Foreign Affairs, and who has some connection with the head temple of the Sōdō sect, told me that among the various materials the Thibetans use in liquefying paints there is a vegetable oil called *pome*. In Thibet of to-day, of course, they generally use glue in liquefying paints.

In painting pictures of Buddha, however, which the Great Lama of Thibet grants to those he receives in audience, they do not use glue. This custom is the same as that of India.

Mr. Kanpo Aroi is said to have been given one of these pictures of Buddha. He also brought back a jar in which the Thibetans make white colour. The method by which they make it differs much from the method of making *gofun* or Japanese white. There are many white natural rocks in Thibet. So the Thibetans, to make white colour, put pieces of this white rock into a jar, and moisten it with wet straw. Then they heat the jar by fire for many days until the moistened rock in the jar becomes a semi-fluid white.

White and red are the most difficult to make, among the paints. Of these white is the more difficult. The so-called "white" in European paints is white-lead. Lead seems to be the only matter which mixes well with oil. *Gofun*, or Japanese white chalk, can be liquefied by glue very well, but when it is liquefied with oil its quality becomes entirely changed. Anything containing carbonate of lime can not be liquefied with oil, so it impossible to avoid the use of white-lead in European oil painting, even though it is known it will discolour in time.

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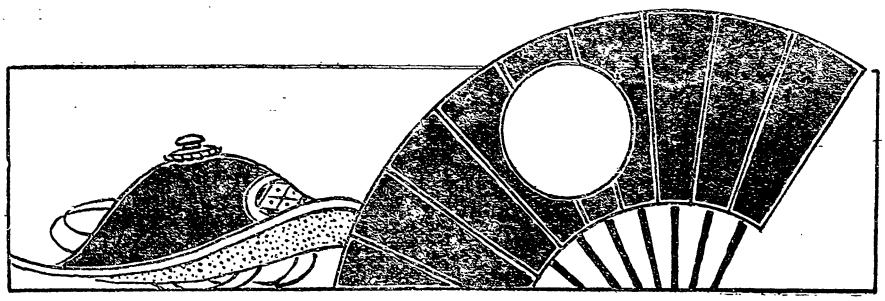
There are other colours used in oil-painting that also are apt to discolour. Ancient paintings, however, do not discolour or fade. The reason seems to be that in ancient times they used natural materials as paints without refining them.

Wall-paintings in Europe, include what are known as "fresco" and "dry fresco." Dry fresco is very elaborate painting. It is painted over and over again as it dries. Fresco is simply rough painting. Both of these seem to have been introduced into China from Saeiki in very early days. The *middaso* paintings which were introduced into Japan from China in the Asuka age seem to be similar to this wall-painting.

In my attempt to invent a white paint, that will not discolour, I have fortunately, by the help of Dr. Mada and Mr. Kōhei Sakaguchi and many other scholars, finally succeeded, I think. The paint I have invented has great durability and adhesive power, and can easily be painted on any material such as silk, canvas, paper, or any cloth.

This new paint when painted on *gofun* or Japanese white chalk does not lose the original color tone like paints heretofore in use. Moreover, it can easily be mixed or painted over any other colour freely, in paintting both Japanese and western pictures. Any criticism or advice concerning this new paint will be heartily welcomed by me.



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THE PILGRIMAGE IN SHIKOKU

Part III

[This concludes the description of the tour of the 88 temples of Shikoku.]

UNPEN-JI (No. 66), on a mountain summit between Sanuki and Awa Provinces

This temple is included in Sanuki Province in the pilgrimage, but it geographically belongs to Miyoshi-gori, Awa Province. It stands at the summit of Unpenji Mountain, or Hakuchi Mountain and was founded by Kobo-daishi in the eighth year of Enrayku. In ancient times, it was very magnificient and was a place for Imperial prayers. It is not so popular in modern times.

Its principal Buddhist image is Senju-Kwannon, made by Kobo-Daishi. Its pilgrim's song is

"Haru-baru to
Kumo no atari no
Tera ni kite
Tsuki-hi wo ima wa
Fumoto nizo miru."

(Coming from a distance to this lofty temple we look down on the Moon and Sun)

It is 2 "ri" and a half from here to the Komatsuo-dera.

Komatsuo-dera (No. 67), Tsuji-mura, Toyoda-gori, Sanuki Province.

The principal Buddhist image of this temple is Bhechadjagura. Its grounds are the most extensive of the eighty-eight temples. Its pilgrim's song is

"Uye-okishi
Komatsuo-dera wo
Nagamureba
Nori no oshiye no
Kaze zo fuku nuru."

(Komatsu-dera is a play of words on "komatsu" (young pine-trees), among which the wind soughs like the sound of Buddhist teachings)

It is 2 "ri" from this place to Kotohiki, the next temple. Kotohiki-Hachiman (No. 68), Kannonji-mura, Mitoyo-gori, Sanuki Province.

This temple is on the summit of a hill called Kotohiki-yama, on the sea-coast, with a luxuriant growth of pine-trees. It commands a fine view, the Ariake-no-hama on the west being part of the Inland Sea. It was founded in the third year of Taiho, and is a Shinto shrine. Still it is included in the pilgrimage, as it was once combined with the Kwannon-ji, the next temple, as a result of the mingling of Shintoism and Buddhism in the pro-Restoration days. Even at present, there is an image of Amitbha in its grounds, which is considered by visitors as its principal image. Its pilgrim's song is

"Fuye no ne mo
Matsu fuku kaze mo
Koto hiki mo
Uto-mo mau-mo
Nori no koye goye."

(Flute notes, the soughing of the wind among the pine-trees, the sounds of the "koto," singing, and dancing are all sounds of the Buddhist teachings)

It is only 2 "cho" from this place to the Kwannon-ji, the next temple.

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Kwannon-ji (No. 69).

This temple lies at the southern base of Kotohiki-yama. Originally, it was called the Jingu-ji and belonged to the Hoso sect. Later, it was re-constructed by Kobo-daishi, who converted it to the Shingon sect. Its principal image is Kanzeon (the Goddness of Mercy) by Kobo-Daishi. Its Saikon-do, Tokon-do, Chukon-do and Hoto are most splended. Its grounds cover an area of 3,100 "tsubo." Its pilgrim's song is

"Kwannon no
Daishi no chikara
Tsuyo keredo
Omoki tsumi wo mo
Hikiage te tabe."

(Buddha! Save us from hell by thy great mercy)

It is a "ri" from this place to the Motoyama-ji, the next temple.

Motoyama-ji (No. 70), Motoyama-mura, Mitoyo-gori, Sanuki Province.

The principal image of this temple is Bato-Kanze on (the Goddness of Mercy with a horse's head). Its grounds are comparatively large. Its pilgrim's song is

"Motoyama ni
Dareka uyekeru
Hana nareya
Haru koso taore
Tamuke nizo naru."

(Cherry-trees stand on Motoyama (a mountain), (a play of words or Motoyama-ji); their branches may be broken for an offering to Buddah).

It is 3 "ri" from this place to the Mikoku-ji, the next temple. Mikoku-ji (No. 71), Omi-mura, Mitoyo-gori, Sanuki Province.

This temple lies in the Mikoku Mountain. The mountain is not very high, and is connected with Amagiri-yama. There are numerous rocks noted for their resemblance to Buddhist images. The temple was founded by the Priest Gyoki in the reign of the Emperor Shomu. It was re-built by Kobo-daishi in the Konin era, who placed in it Senju-Kwannon made by himself as its principal Buddhist image. Its grounds were made by cutting away the rock. The summit commands a clear view of the eight provinces. Its pilgrim's song is

"Akunin to
Yuki tsure nanmo
Iyatani-ji
Tada karisome mo
Yokitomo zo naki."

(To live in the world with the wicked is hideous).

It is a "ri" from this place to the next temple.

Mandara-ji (No. 72), Yoshiwara-mura, Tado-gori, Sanuki Province.

This temple was founded in the 2nd year of Daido by Kobo-daishi upon his return from China. Its principal Buddhist image is Mahavairocana. It stands on a mountain called Fudeno-yama shaped like a writing brush. Its pilgrim's song is

"Wazukani
Mandara
Ogamu hito wa tada
Futatabi mitabi
Kaira zara mashi."

(Those who only see the precious mandara (of Kobo-daishi in the temple), will live forever in Paradise by its virtue and will not be reborn in this human world as are others).

It is 3 "cho" from this place to the next temple. Shusshaka-ji (No. 73).

Another name of this temple is the Enmei-in. Kobo-daishi enshrined in it an image of Bhechadjaguru (or Sakya).

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Its pigrim's song is

"Mayoi nuru
Rokudo Shujo
Sukuwan to
Totoki yama ni
Izuru Shaka-dera."

(This temple was founded to give re-birth to human beings lingering in the six worlds).

It is 30 "cho" from this place to the next temple.

Kozan-ji (No. 74), Fudeoka-mura, Tama-gori, Sanuki Province.

The main Buddhist image of this temple is Bhechadjaguru. It is like a castle surrounded by high walls and moats, Its pilgrim's song is

"Juni-jin
Mikata ni moteru
Ikusa ni wa
Onore to kokoro
Kabuto-yama kana."

(When guarded by the twelve guardian Gods of Buddhism, we feel as secure as when wearing a helmet).

It is 10 "cho" from this place to the next temple.

Zentsu-ji (No. 75), Zentsuji, Tado-gori, Sanuki Province.

Upon coming back from China, Kobo-daishi built this temple at his birth place. It is therefore at the head of the eighty-eight temples. He was born here on June 15 in the 5th year of Hoki. It is also called the Tanjo-in. It is spacious and magnificient. The Gosoto, the Jogyo-do and the Kon-do stand conspicuously among the temple buildings. The last mentioned is two storied. The principal Buddhist image of the temple is Bhechadjaguru made by Kobo-daishi. It is 16 feet high.

The popularity of the temple is the basis of the prosperity of the town of Zentsuji. Its pilgrim's song is

"Ware sumaba
Yomo kiye hateji
Zentsu-ji
Fukaki chikai no
Nori no tomoshibi."

(As long as Buddha is in this world, the Buddhistic light in the Zentsu-ji will never go out).

It is 20 "cho" from this place to the next temple.

Konzo-ji (No. 76), Takikawa-mura, Naka-Tado-gori, Sanuki Province.

This temple was founded by Chisho-daishi, the head priest of the Hiei-zan Temple and the nephew of Kobo-daishi, for which reason the temple, which belongs to a different sect, the Tendai, was, perhaps, included in the pilgrimage. Chisho-daishi was born here. Its main Buddhist image is Bhechadjaguru, and an image of Amitbha by Chisho-daishi enshrined here. Its buildings are nearly unequally in splend or among the other temples. Its pilgrim's song is

"Makotoni mo
Shinbutsu-so wo
Hirakureba
Shingon kaji no
Fushigi narikeri."

(God, Buddha and priests are truly mysteries of the incantation of the Shingon sect, when their meaning is interpreted).

It is a "ri" from this place to the next temple.

Doryu-ji (No. 77), Toyohara-mura, Naka-Tado-gori, Sanuki Province.

The main Buddhist image of this temple is Bhechadjaguru. Its pilgrim's song is

"Negai oba
Butsudoryu ni
Irihatete

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Bodai no tsuki wo
Mimaku hoshi sa yo."

(How we wish to see the moon of salvation by believing in Buddhism).

It is one "ri" and a half from this place to the next temple.

Dojo-ji (No. 78), Utatsu-mura, Ayauta-gori, Sanuki Province.

The main Buddhist image of this temple is Amitabha, made by Kobo-daishi. Dohan, a high priest of Koya-san, Kishu, was exiled to this place and lived temporarily in this temple. It is on a hill and is surrounded by fine old trees. The path only open is from the north-east. From the top of the hill, one can look at the Inland Sea and the town of Utatsu. Its pigrim's song is

"Odori hane
Nenbutsu mosu
Dojo-ji
Hyoshi soroyete
Kane wo ustsu nari."

(We pray to Amidha Buddha at the Dojc-ji, leaping and striking the temple bells in time).

It is one "ri" and a half from this place to the next temple.

Myojoju-ji (No. 79), Nishisho-mura, Ayauta-goi, Sanuki, Province.

The main Buddhist image of this temple is Kwannon (the Goddess of Mercy). It is near the site of the Matsu-yama Palace, where the ex-Emperor Sutoku resided in exile. Its pilgrim's song is

"Joraku no
Ukiyo no naka wo
Tazunu beshi
Tenno sayemo
Sasura ye zo aru."

(Let us seek Paradise in this world, about which even the Emperor wondered).

It is 2 "ri" 15 "cho" from this place to the next temple.

Kokubun-ji (No. 88), Kokubu-mura, Ayauta-gori, Sanuki Province.

This is one of the temples of the same name established in ancient times all over the country. Its main Buddhist image is Senju-Kwannon (the Goddess of Mercy with Thousand Hands) carved by Kobo-daishi, who re-established the temple in the Kojin-era. Its grounds cover an area of 3,000 "tsubo" and are flat, backed by a pine forest. Its pilgrim's song is

"Kuni wo wake
Noyama wo shinogi
Tera-dera ni
Maireru hito wo
Tasuke mashimase."

(Buddha! Help those worshipping at these temples through the provinces, hills and fields). Hakuho-ji (No. 81), Omi-mura, Ayauta-gori, Sanuki Province.

This temple stands on the snmmit of Shiramine Mountain and is also called the Dorin-in Toncho-ji. It was founded in the 2nd year of Kenkyu at the Imperial wish. Its history tells that in the 2nd year of Teikan, Chisho-daishi enshrined in it an image of Senju-kwannon, of his own make. It is also mentioned that Kobo-dashi founded the temple. Its grounds are surrounded by thick Government forests, except to the north where there is a cliff, where one can look at the Inland Sea and its islands. To the north-west lies the Shiramine-no-ryo, the tomb of the Emperor Sutoku. The main Buddhist image of the temple is Senju-Kwammon. Its pilgrim's ong is

"Shimo samuku
Tsuyu shirotaye no
Tera no kuchi
Mina wo tono uru
Nori no koye-goye."

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(Prayers to Amitabha Buddha are heard at the entrance to the temple on mornings, cold and white with frost.)

It is 50 "cho" from this place to the next temple.

Negoro-ji (No. 82), Kasai-mura, Kagawa-gori, Sanuki Province.

This temple was founded by Kobo-daishi and was often visited by the Emperor Sutoku. It is also called the Kosai-ji. It is situated in the Shoga Mountain. Its main Buddhist image is Senju-Kwannon by Kobo-daishi. It was once repaired by Sukemura Kosai, the head of a local powerful family, under the orders of Minamoto-no-Yoritomo. This fact is the origin of its name Rosai-ji. Its pilgrim's song is

"Yoino mano
Taye naru shimo no
Kiye nureba
Ato koso kane no
Gongyo no koye."

(The melting of the miraculous frost (a symbol of Buddha's mercy) in the early hours of night is followed by praying at the mid night service).

Ichinomiya (No. 83), Ichinomiya-mura, Kagawa-gori, Sanuki Province.

This is a Shinto shrine called the Tamura-jinsha, and is a national shrine of the middle rank. It is dedicated to Tamura-no-kami, a local deity. It stands first among the Shinto shrines in the Province of Sanuki, for which it is called the Ichinomiya. It was founded in the 2nd year of Wado. Later, there was a Buddhist temple estalished in its grounds, in which was enshrined a statue of Kwannon-bosatsu (the Goddnss of Mercy) carved by Kobo-daishi. In the Meiji era, the Buddhist temple was abolished. Still the shrine is treated like a Buddhist temple by the pilgrims. The shrine grounds are wooded and quiet. Its pilgrim's song is

"Sanuki-ichi no
Miya no mimaye ni
Ogi kite
Kami no kokoro wo
Dare ka shirayu."

(All who worship at the Ichinomiya in Sanuki know the mind of God.)

It is 3 "ri" from this place to the next temple Yashima-ji (No. 84), Katano-mura, Kida-gori, Sanuki Province.

This temple lies on Yashima Mountain, which faces Yashima-ura. Its summit is so flat that it looks like a roof, when seen from a distant place. So it is called Yashima (Roof Island). It was founded by Kenshin, a Chinese priest, in the sixth year of Tenpei. He was the teacher of Kobo-daishi, who re-built its seven buildings, founding its present prosperity. The main Buddhist image is Senju-Kwannon. There is also an image of Juichimen-Kannon made by Kobo-daishi. The sea before this mountain was the scene of a great battle between the Gen and the Hei families. Many relics of the encounter are preserved. During the battle, it was used as a temporary palace for the infant Emperor Antoku. Its pilgrim's song is

"Azusayumi
Yashima no miya ni
Mode tsutsu
Inori wo kakete
Isamu mononofu."

(Warriors pray at the Temple of Yashima and go gallantly to war.)

It is a "ri" from this place to the next temple. Yakuri-ji (No. 85), Mure-mura, Kida-gori, Sanuki Province.

This temple is situated in the Yakuri Mountain, which is also called Goken-zan, or Five Sword Mountain, after five

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sword-like rocks standing high on it. It is one of the most noted places in Shikoku. The temple lies about 8 "cho" up a winding path from the foot. It was founded by Kobo-daishi in the Enryaku era. Its main Buddhist image is Kwannon (the Goddess of Mercy) carved by him. Its grounds are deeply wooded and quiet. Its pilgrim's song is

"Bonno wo
Mune no chika nite
Yakuri oba
Shugyosha narade
Dare ka shiru beki."

(No one but a religious believer can burn the ties of worldly passions with the Fire of Wisdom).

It is a "ri" from this place to the next temple. Shido-dera (No. 86), Shido-mura, Okawa-gori, Sanuki Province.

This temple was founded by Fujiwara-no-Fusasaki at the order of the Emyeror Suiko, and was re-founded by the Priests Gyoki and Kobo-daishi. A tradition says that Fubito, the father of the founder, became intimate with a local fisher-woman, and through her obtained a gem, every facet of which was perfect, from the Dragon Palace at the sea bottom. When the fisher-woman was hurrying back from the ocean depths with the gem, the Dragon rushed after her to recover it. She cut her breast and put the gem in the wound as she was about to be overtaken by the Sea King. She reached land, but died of the wound instantly upon giving the gem to her beloved. This took place in the sea near the temple. The fisher woman's tomb was built by her husband, and her son, Fusamaye, founded the temple in the neighbourhood. The main Buddhist image of this temple is Juichimen Kwannon. Its pilgrim's song is

"Iza saraba
Koyoi wa kokoni
Shido-no-tera
Inori no ko ye!
Mimi ni fure fure."

(One stops at the Shido-dera, hearing voices in prayer).

It is a "ri" from this place to the next temple.

Nagao-ji (No. 87), Okuyama-mura, Okawa-gori, Sanuki Province.

This temple originally belonged to the Tendai sect and was founded by the Priest Gyoki in the 11th year of Tenpei. It has an image of Kwannon (the Goddess of Mercy) made by the founder. It was repaired by Lord Matsudaira in the Tokugawa period. Among its treasures, those most valuable are two receptacles for the Sutra, on which are written the characters for a "the sixth year of Koan."

Its pilgrim's song is

"Ashibiki no
Yamadori-no-o no
Nagao-dera
Aki no yosugara
Mida wo tonaye yo

(Pray to Amitabha Buddha throughout the autumn night.)

It is 2 "ri" from this place to the next temple. Okubo-ji (No. 88), Oku-yama-mura, Okawa-gori, Sanuki Province.

This is the last of the eighty-eight temples. Its main Buddhist image is Bhechadjaguru. Its pilgrim's song is

"Namu Yakushi
Shobyo nakare to
Negai tsutsu
Maireru hito wa
Okubo-no-tera."

(Pilgrims worship at the Okubo-ji, praying for health).

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In the Sanuki plain, there are many temples to reach which, for the pilgrim, is comparatively easy, but in Tosa and Iyo Provinces, one temple is distant from another more than 40 miles, and from Awa Province to Tosa Province, pilgrims have to walk a distance of about 8 miles over stony, difficult roads, which is borne but by those undergoing religious penance. Most of the temples are on the seacoast and are comparatively easy of approach but Unpen-ji in Awa Province and Yokomine-ji and Sankaku-ji in Iyo Province, are situated deep in the mountains, and are difficult to get at.

Every pilgrim carries with him a pamphlet called "nokyo," which is presented at each temple visited to have the inscription peculiar to it and its seal put on as a mark of the visit. This is a practice of the pilgrims, different from the pasting of a piece of paper on temple pillars by the ordinary visitor as the mark of a visit. The custom originated in the time of the Emperor Shomu (724–748), who caused Buddhist temples to be built, known as Kokubun-ji, and he received from each temple a receipt for sacred writings, which he presented. This was imitated, later, by ordinary visitors to these temples, who could not afford to offer sacred writings and visited them personally instead in return for which they obtained on the pamphlet the temples' fixed writings and seals. This system is called "nokyo."

The pamphlet was smaller in ancient times, and it was mostly a quarter of Mino paper in the Bunka era (1804–1817). The temple seals are mostly wooden stamps but some are of metal or rubber. The same process is repeated every time one makes the pilgrimage, and some use the book of their great-grandfathers or grandfathers, which are covered with inscriptions. The book is exceedingly valued by the pilgrim, as he believes in its divine help after death. The book also is believed to prevent fires.

There are four different classes of prilgrims. One goes simply out of true religious relief; another has such belief and also a special objective; still another goes for begging; and the last make the pilgrimage to gain money. In the last mentioned case, the pilgrims are good house-keepers and not beggars, who go out alone or with their families and depend upon others for their support during the pilgrimage, some of them coming home with tens of yen saved on the journey. These travellers for profit do not visit Tosa and Iyo Provinces, where the temples lie far away from one another and are difficult to approaoh.

Dr. Fukurai, a noted psychologist, once made the pilgrimage with a priest, and published his impressions. He says that he obtained three valuable experiences, first the growth of compasion and the practice of it; secondly, the growth of a warm heart and actions of gratitude accompanying it; and thirdly, the climax of religion and the actual proof of spiritual impressions.

The pilgrims travel in company with persons of every class and character and learn from them their circumstances, in consequence of which they feel compassion such as they had not known before. Dr. Fukurai met on his travels a young woman suffering from myelitis and disablement, who was only able to travel a "ri" or two daily. She wished to live and recover from her illness through the strength of her religious belief, and she set out on the journey with the deter-

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mination to spend half a year to accomplish it. The noted scholar and his companion were deeply moved, and consoled her.

When one sees fellow pilgrims in a miserable condition, he is thankful for his own health and is grateful to the great Kobo-daishi. Among the Shikoku people, those believing in Kobo-daishi, or the Shingon Sect, willingly give free night logding to the pilgrims. This is called "zenkonshuku," which means that when one does charity in this world, he will be rewarded adequately in the future world. Lodging is given in token of gratitude to Kobo-daishi, who is likewise thanked by the lodgers, in appreciation of the warmth of human feeling. Dr. Fukurai lodged with his companion at a peasant widow's home at her invitation and chanted the Sutra for her deceased daughter. She thanked them in tears.

The climax of religion is the self-awakening to the belief that Buddha lives with one. Such a strong belief can be felt only by practice and experience. Dr. Fukurai experienced it himself and emphasizes it in his book. At a temple, he listened to a pilgrim's song by an old woman. Before the singer there stood in the shrine a solemn image of Kobo-daishi and beyond he looked on the wonderful scenery of the Inland Sea. His mind and body unconsciously mingled with the universe, and he felt as if Kobo-daishi were alive with him. This inspiration can be received only by such cultured persons as Dr. Fukurai. Even the bulk of the pilgrims, who are ignorant, however, no doubt get unlimited consolation and delight during the pilgrimage.

The pilgrimage to the eighty-eight temples of Shikoku is a remarkable expression of the Buddhistic belief of the Japanese people, as is that to the thirty-three temples in the western district. Here we can see a beautiful Oriental custom and feeling. For those who wish to know the true life of the Japanese nation, they can gain better experience in this direction than by simply visiting Nikko and Kamakura.

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JAPAN'S NORTHERN FISHERIES

By K. SAWADA

JAPAN now occupies a prominent position as a supplying country of marine products. Before the European War, her market was limited chiefly to Oriental countries, according to the nature of her products. During the war, her fishing industry made unexpected progress and extended its markets to Europe and America.

Japanese fisheries cover a vast area not only near Japan proper, but also the waters of Chosen, Kwantung and Russian territories.

Before the war, the annual receipts for fisheries exports was about 15,000,000 yen; including 12 or 13 million yen for fresh, dried and salted fish, dried shell fish, dried bonito, etc., and 2 or 3 million yen worth of canned articles. In recent years, the figures have increased to some 20 million yen; 14 million yen worth of marine products and 4 or 5 million yen worth of canned articles. Thus, marine products are an important factor in Japan's foreign trade.

The quantity exported now, is however rather less than before the war. In recent years, the export of marine products yearly has been some 800,000 piculs, about 60 % of the quantity before the war, and canned articles are 800,000 dozen showing no changes except two or three articles, including canned crab, laminaria, etc., which advanced.

These figures, however, show only one side of the export situation. A great quantity of canned goods and salted fish are shipped to the consuming countries direct from the fisheries in the northern seas.

The annual catch in the northern waters is worth some 26 million yen and about 70 or 80 % of that say to the valua of 20 million yen, is exported. Thus the center of the marine products industry of Japan is moving from the main land. Dried fish and shell fish of the main land had a good standing in the export list before the war, but are diminishing on account of the high manufacturing expense, mainly, though there are other causes. On the contrary, the products of the northern waters are increasing in figures rapidly, on account of the low manufacturing expense.

The fisheries in the region of the Sea of Okhotsk, which is called one of the three greatest fisheries in the world, are naturally fitted for operations on a large scale. Consequently, to improve the quality of the products and to reduce manufacturing expense is not difficult. Under these circumstances, our canned goods are maintaining their markets in Europe and America.

Fishing by the Japanese along Russian territories in the Far East, is allowed by the Portsmouth Treaty and has been carried on Since 1908. Japanese fishing in these regions has made speedy develoment. In 1918, on account of the revolution in Russia the rights of Japanese

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fishermen became insecure, though they carried on their work in comparative safety, under the rights of the treaty, till 1920. There were some troubles, especially in getting licenses by bidding for the respective fishery grounds at Vladivostock.

In 1921, the political power at Vladivostock being shaken could not carry out the treaty. After many complications, those engaged in the fishery organized a guild to carry on their fishing under a "self-government" system; that is the guild deposited all the dues for the lease of their respective fishery grounds in a bank disignated by the Japanese government, and when a stable government is esterblished in the Russian Far East later on, the legal requirements of the treaty will be observed. They carried on the fishing in 1922 also, under the same system as in the previous year.

Japanese fishing in the northern waters has developed year after year and the largest catch ever recorded was made last year. The table below shows the development made since 1908 the first year the Russo-Japanese Fishery Treaty became effective, up to 1922.

Year.	No. of Leased Fishery Grounds.	Catch: Salmon, Trout and Herring. Koku.	Catch: No. of Crabs.
1908	117	89,517	—
1909	178	159,942	—
1910	152	240,754	—
1911	214	405,981	—
1912	213	225,166	—
1913	231	366,382	—
1914	226	459,447	—
1915	230	408,142	—
1916	201	480,199	—
1917	213	443,941	—
1918	225	412,417	—
1919	246	460,388	—
1920	256	549,307	133,400
1921	227	580,535	286,650
1922	271	633,273	1,011,300

The catch in the northern waters includes various kinds of fish; cod, salmon, silver salmon, red salmon, king salmon, trout, herring, etc. The unit of the catch is one "koku" (1 koku = 4.96 bu.). Respecting crabs, there is no reliable record before 1920 but it probably of an inconsiderable amount.

The canning industry has greatly developed with the increase in the catch, as follows:—

Year.	No. of Cases Salmon and Trout.	No. of Cases Crabs.
1910	700	—
1911	3,300	—
1912	23,100	—
1913	75,074	—
1914	75,000	—
1915	119,700	—
1916	222,390	—
1917	271,769	—
1918	382,481	—
1919	661,737	—
1920	531,822	2,668
1921	697,658	5,733
1922	541,123	20,226

In 1910, a canning factory was esterblished at a northern fishing station. Since then, this industry has made wondsful progress as the above figures show, in the last 12 or 13 years. Ever since the war, canned solmon and trout have had heavy demand in Europe and still maintain their market against the Canadian commodities. England is the greatest market for Japanese canned fish and the greater portion is red salmon. Canned crab has been favored by the American people. For many years Japan used to suply them with the

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home canned article and later, with the northern products. The latter in the near future, being manufactured on a large scale will take the place of the home article.

In the canning industry, recently, the floating factory method has been adopted. Last year some three ships with this equipment went into service. This year they will increase to about tenships. This is expected to reduce the manufacturing expenses still further. As to the northern marine producte there are, besides canned articles, corned, dried, dessicated and salted fish, fish eggs, herring cakes, etc. Their annual value is as follows, (in thousands) :—

Year.	Canned goods.	Cornedfish.	Others.	Total.
	Yen.	Yen.	Yen.	Yen.
1908	—	1,453	36	1,490
1912	206	3,172	181	3,560
1916	2,774	6,704	398	9,876
1919	17,081	11,471	1,335	29,888
1920.....	13,106	13,162	1,261	27,530
1921	15,774	11,218	1,368	28,360
1922	13,908	9,719	uncertain	uncertain

The marine products, except canned goods, are chiefly exported to China, and the total value yearly reaches nearly 30 million yen.

As the political power in Eastern Russia is in the hands of the Soviet regime the problem of the lease for the fishery grounds, is still some distance from a settlement, being entangled with such diplomatic questions as the recognition of Red Russia, the evacution of North Saghalien, etc. Moreover, the "self government" system of the Japanese fishermen is not recognized legally and may be the cause of other diplomatic troubles. Last year, a Russian guard ship confiscated some Japanese fishing equipment in northern waters and this made the situation more difficult.

The Japanese government, wants to put the fishery rights on a legal basis as soon as possible, and has striven hard since last December to settle the matter, but failed. The announcement, usually made in January every year, for the bidding for the fishery grounds was not put out this year. The Japanese-Russian Fishery Association made, privately, a last effort also, but in vain.

Since the political power at Vladivostock went into the hands of the Reds their economic policies have become very exclusive ; even the Central Soviet sent a delegate, a commissioner of the Fishery Bureau of the Chita government, to Vladivostock to strive to fix the matter, but there is no prospect to a settlement in the near future.

According to the most recent imformation, the revolutionary committee at Vladivostock has announced regulations for the auction of the fishery grounds. The day of the auction is to be in the latter past of March, and the bidding may be participated in by all nationals on equal terms. Apparently leases for a long period will be under oppressive restrictions. In recent years, the proportion of the fishery grounds, operated by Japanese has been 70 or 80 per cent., and remainder by the Russians. This situation may not be overturned easily, but if the bidding is to be as lately announced, it is very doubtful if it will lead to a satisfactory arrangement. Because the Russian authorities have had no definite policy, the regulation hitherto announced, could not be carried out. Consequently, Japanese fishing guild carried on their fishing under the self government system. The leasing of the

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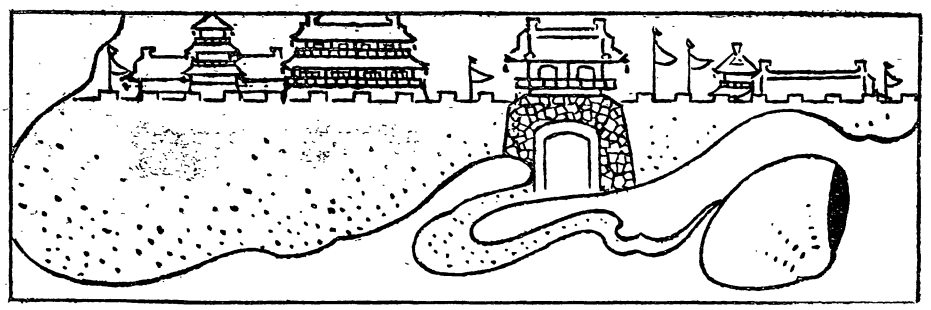
rights to the fishery grounds this year may thus meet many difficulties before a final settlement can be reached.

Since Mr. A. A. Joffe, a special representative from the Soviet government came to Japan last March, the negotiations between the Japanese Government and the Soviet, have developed, especially on the fishery question, through Viscount Goto, former mayor of Tokio. A tentative agreement on the fishery arrangement for the present season was made recently.



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GENERAL SURVEY OF JAPAN'S TEXTILE TRADE

THE export of Japanese textile goods has made great strides in recent years. Before the war, it amounted in value to 88,000,000 yen, and increasing steadily since 1915, reached in 1917 an amount two and a half times as much as the pre-war figure. The increased was 570 per cent. and 600 per cent. respectively over the pre-war figure in 1910 and 1920. In 1921, the trade was somewhat affected by the economic crisis; yet its volume over-reached the pre-war amount by 350 per cent. In 1922, the percentage rose again to 400 per cent. It is noticeable that every year the textile manufactures exported increased in proportion to the materials exported, as may be seen from the following table :—

(In Thousands of Yen)

	Value.		Proportion.	
Year.	Textile Materials.	Textile Manufactures.	Textile Materials. Per cent.	Textile Manufactures. Per cent.
1913...	276,519	88,021	100	100
1914...	250,963	81,300	90	92
1915...	231,734	113,962	83	129
1916...	369,346	143,934	133	163
1917...	501,850	225,706	181	256
1918...	588,217	408,650	212	464
1919...	788,372	502,723	285	571
1920...	591,576	552,549	213	627
1921...	517,320	316,451	187	359
1922...	810,349	354,103	293	402

The export of textile materials was always less in proportion of increase than that of textile manufactures. The contrary is the case in their importation. In value, even exported textile manufactures fell below exported textile materials, while in imports the value of textile manufactures was always under that of textile materials, and the percentage of increase of the former was considerably less than that of the latter.

Before the war, the import of textile materials amounted to 270,000,000 yen and it rose to 890,000,000 yen in 1920, being 330 per cent. greater than before the war. Imported textile manufactures increased a little during the war, and only in 1920 gained a figure about twice that before the war. This is attributable to the great development of the textile industry in this country and to the severe effects textile making in Europe received from the war. The year 1922 saw, however, a reverse, for the textile manufactures imported were 280 per cent. greater than before the war as against the increase of textile materials by 200 per cent. This comparatively large increase of textile manufactures was principally on account of the remarkable increase of woollen cloth imported, caused by the comparative cheapness of the foreign product compared with the Japanese goods, in addition to the incomplete development of the Japanese woollen industry.

The following table shows the import of foreign textile materials and manufac-

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tures since 1913 :—

(In Thousands of Yen)

Year.	Value. Textile Materials.	Value. Textile Manufactures.	Proportion. Textile Materials. Per cent.	Proportion. Textile Manufactures. Per cent.
1913...	271,415	26,164	100	100
1914...	250,284	18,095	92	69
1915...	262,750	10,538	96	40
1916...	326,660	12,817	120	—
1917...	410,867	14,674	151	56
1918...	617,438	24,695	226	94
1919...	781,680	17,389	288	104
1920...	89,942	56,200	382	211
1921...	520,403	48,248	191	184
1922...	569,515	73,891	209	282

The *textile materials* comprise all kinds of raw materials and half-finished goods required for silk and cotton spinning and woollen and hemp goods manufacturing. The principal of them include on the export side raw silk and cotton yarn and on the import side raw cotton, wool, and hemp, of which raw cotton is the principal. The following table shows the export of raw silk and cotton yarn since 1913 :—

Year.	Quantity. Raw Silk. Bls	Quantity. Cotton Yarn. Boxes.	Value. Raw Silk. 1,000 Yen.	Value. Cotton Yarns. 1,000 Yen.	Value. Total. 1,000 Yen.	Proportion of the Total Value to That of Raw Materials and Half-Finished Goods Exported. Per cent.
1913.....	202,286	453.501	188,916	70,797	259,914	94
1914.....	171,487	550,969	161.797	78,554	240,351	95
1915.....	178,141	549,204	152,030	66,211	218,241	94
1916.....	217,419	521,011	267,036	77,591	344,628	93
1917.....	258,289	443,255	355,155	108,139	463,294	92
1918.....	243,444	408,459	370,337	158,300	528,637	89
1919.....	286,221	214,289	623,618	114,232	737,850	93
1920.....	174,687	299,390	382,716	152,392	535,110	90
1921.....	262,028	292,261	417,127	80,568	497,692	96
1922.....	344,192	394,062	670,047	114,723	784,770	96

Raw silk and cotton yarn form the essential part of the export of textile materials, taking up 80–96 per cent. The growth of the export of textile materials since the war was chiefly on account of the increase of these two particular lines. Although both increased in value after the war with over the pre-war figures, yet the increase in cotton yarn was far less than that in raw silk, while in quantity, the contrary was the result.

Before the war, the raw silk shipped amounted to 202,000 bales valued at 188,000,000 yen. It began to increase in 1916 and reached 280,000 bales in 1919, being 280 per cent. of the pre-war figure. In 1920, the economic disturbances brought down the figure to less than that existing before the war, but it improved markedly in 1921, and in 1922, the amount broke the high record of 1919 and reached 344,000 bales, valued at 670,000,000 yen. Before the war, a good amount of raw silk was exported from Japan to Europe, but since the war, no increase has been seen in the trade with Europe, but for America increased, that country only sharing the marked post-war growth in the line.

In the meantime, the export trade in

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cotton yarn fell off. Before the war, the yearly amount of cotton yarn exported was 453,000 boxes valued at 70,000,000 yen, and in 1914, 1915 and 1916, it stood at over 500,000 boxes. Later on, the volume decreased and in 1919, it was only one-half of the pre-war figure. In 1922, the trade recovered remarkably, yet the volume was only 394,000 boxes, the average yearly amount for the foregoing six years being less than for a number of years previous to the war. The reason was partly a too great rise in the market, restricting the export business, but the main reason was that the cotton spinning industry developed greatly in China, the largest customer for Japanese cotton goods. From this fact, we conclude that the increase of textile materials exported since the war to an extent nearly three times that of before the war was mainly due to that of raw silk, cotton yarns sharing little and even decreasing in quantity.

Turning to imports Japan has, for geographical reasons, to get the most part of these materials from foreign lands. It is only raw silk, waste silk, flax, etc. that Japan possesses herself among textile materials. The following table shows the importation of raw cotton, wool, hemp, jute, flax, etc., which are the most important imported textile materials, since 1913 :—

	Quantity.			Value.				Proportion of Total Value to Grand Total
Year.	Ginned Cotton. Pcls.	Wool. Pcls.	Hemp, Jute, Flax, Etc. Pcls.	Ginned Cotton. 1,000 Yen.	Wool. 1,000 Yen.	Hemp, Jute, Flax, Etc. 1,000 Yen.	Total. 1,000 Yen.	Value of Imported Textile Materials. Per cent.
1913...	6,520,145	157,928	310,691	233,599	15,997	7,356	256,953	94
1914...	6,109,774	156,240	309,511	218,974	14,783	7.938	241,695	96
1915...	7,220,179	432,876	375,487	217,316	30,584	8,423	256,324	96
1916...	8,234,618	351,362	443,385	276,088	33,506	9,123	318,716	97
1917...	6,976,878	396,284	647,422	330,976	52,112	18,433	401,522	97
1918...	6,758,327	388,332	711,083	515,558	60,146	22,729	598,433	96
1919...	7,846,487	417,724	550,175	667,866	61,304	16,782	745,953	95
1920...	7,797,244	562,121	497,948	721,437	121,629	15,228	843,067	94
1921...	8,672,489	267,333	772,237	438,172	32,202	14,660	485,035	93
1922...	8,629,821	565,155	909,344	437,840	55.367	17,409	500,617	87

The ginned cotton includes seed cotton.

Raw cotton, wool, hemp, flax, jute, etc., are the most essential of the imported textile materials, amounting to 87-97 per cent. of the total. They have generally increased in volume of late years, plainly telling of the steady development of Japan's textile industry.

Before the war, the importation of hemp and other goods for the hemp and affiliated industries was only 310,000 piculs a year, but in increase remarkably since the outbreak of the war until it reached 710,000 piculs in 1918, which was 210 per cent. of the pre-war figure. In 1919 and 1920, the situation changed

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unfavourably, but in 1921, it recovered and the amount passed the high record of 1918. In 1922. the amount was even greater than in 1920 reaching 909,000 piculs, treble the pre-war figure and the greatest ever recorded. The Japanese hemp and affiliated industries have been wonderfuily improved in the past decade. They have been greatly enlarged, which is indicated by the growth of the trade. As to wool, and woollen textile materials, wool and tops represent the greater portion of imports. The importation of wool and tops rose considerably upon the breaking out the European War, when they were not surpassed by any other imported goods in increase of importation. In 1915, the figure amounted to 430,000 piculs as against 157,000 piculs for the previous year. For the subsequent four years, the amount was practically unchanged, but it increased largely again in 1920, when it reached 560,000 piculs. In 1922, the amount was similarly large, being 350 per cent. of the pre-war figure. The percentage most conspicuous in increase was for wool. It is especially noteworthy that wool increased while tops decreased, suggesting the development of the tops industry in Japan.

Raw cotton stands at the head of the list and shares yearly 75 to 87 per cent. of the total import of textile materials. It rose greatly in proportion to the extension of the cotton spinning industry here since the outbreak of the war, and the volume reached 8,230,000 piculs in 1916 as against 6,520,000 piculs in 1013. In the subsequent four years, the amount fell off for different reasons, but it again increased to 8,000,000 piculs in 1921. In the past two years, it stood at 8,600,000 or 8,700,000 piculs a year. Especially, it reached the high record figure, in 1922, of 8,670,000 piculs, 130 per cent. of the amount just before the war. In value, 1920 heads the list with 720,000,000 yen, treble the pre-war figure. There is a great difference in the kinds imported of late, from those of previous years. It is noticeable that American cotton has increased, as against practially no change state in the importation of Indian cotton. Before the war, the yearly importation of American cotton was only 1,700,000 piculs, but the average amount in 1919, 1920 and 1921 reached over 3,000,000 yen. Last year, the figure diminished a little ; yet it amounted to 2,900,000 piculs, twice the pre-war figure. Indian cotton imports, before the war, amounted to 4,000,000 piculs, and the record high figure reached since the opening of hosti'ities was only 5,130,000 piculs. Lately, the amount has been less than 5,000,000 piculs. The increased importation of American cotton means the increased production of high grade cotton yarn in place of low grades, in this country.

All textile materials have increased in importation in the past decade, headed by wool, followed by hemp, flax, etc., raw cotton coming last. The reason is supposed to be that the woollen, hemp, flax and other industries were in an undeveloped state before the war and were remarkably extended after the war broke out while the cotton spinning industry had attained marked development prior to the war and was not so enhanced subsequently.

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NEWS OF THE JAPAN RED CROSS SOCIETY

DR. NINAKAWA, Adviser to the Japan Red Cross Society, spoke at the first meeting of the Oriental Red Cross Conference held recently in Bangkok on "Reasons for the Development of the Japan Red Cross" substantially as follows :—

It is an honour to present before you the latest report of the members and finances of the Japan Red Cross Society.

The finances of the society are made up principally of the members' yearly regular subscriptions, besides general contributions. The members and the finances therefore have very close relation, the growth of membership meaning that of resources also.

At present, the Japan Red Cross Society has 2,064,200 members. The number was 46 in the first year of its foundation, 1878. It increased steadily and reached 1,270,000 after the Japan-Russia War, in 1906, 1,700,000 at the beginning of the late world war, in 1914 and over 2,000,000 in 1922.

Each ordinary member pays 25 yen at once or 3 yen a year for 10 years. One contributing 200 yen at once is made a special member and one contributing 1,000 yen at once is given a medal for merit. The society holds at present funds of 45,000,000 yen. This remarkable development of the society is due to, first, the fact that the Imperial Japanese House, which has been liberal in philanthrophy since ancent times, has been granting money to the society from the first to encourage its work; secondly, because the Japanese nation, humane throughout its history, has been making great exertions for the formation and development of the society; thirdly because the society, being the only one of its kind in Japan, is protected by the Imperial House and has as its Honorary President a member of the Imperial family and as its President a leading personage in the national life. The prefectural Governors are the chiefs of its local branch offices and the district, town and village chiefs and the mayors control its organs divided according to their administrative districts. All of them act in unity and co-operation for the Red Cross work; fourthly, the society has been managed so that the members' yearly subscriptions have been husbanded so as to build up a strong financial foundation.

Benevolence is an important principle of the Imperial Japanese House, which has made the people submit joyfully to its rule. The Japanese Imperial House has the people submit joyfully to its rule. The Japanese Imperial House has a history of 2,582 years, which is well worthy of study. The late Empress graciously gave 100,000 yen to the Alliance of Red Cross Societies formed in 1912 to carry on Red Cross work in ordinary times. This was before the drafting of the present twenty-five articles of International league. Some foreigners regard the

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Japanese as a warlike people, but they have not rightly understood the Japanese and cannot have read Japanese history. The Japanese are a peaceful and humane people. They formed a society of civilization and absolute peace for three hundred years. Such a peaceful period can not be found elsewhere in the world's history. The Japanese of half a century ago followed the teachings of Buddha from India and Confucius from China. They have been humane practically. The Japan Red Cross Society is the only society of the king in Japan and its branch offices in all parts of the country are thoroughly united. It is properly organized to carry on its affairs. For the past thirty years, the Japan Red Cross has made it its principle to accumulate funds by members' regular subscriptions and not by outside contributions.

I am not attempting to urge unduly our methods on the Foreign Red Cross societies, for they stand in their own respective circumstances and I do not know whether what is being done by the Japan Red Cross Society is adaptable to other societies.

RELIEF OF RUSSIAN REFUGEES

Yokohama ladies formed this year a society for relieving Russian refugees, as a result of their reading a report about the Russian refugees in Gensan by Mr. Otsuka, the Vice-Chief of the Korean Headquarters of the Japan Red Cross Society and also letters written by those witnessing the condition of the refugees.

The society having collected contributions through young men and women of the city since January, collected about 4,000 yen, with which about 4,000 bags comfort were made and delivered on February 26 to the Japan Red Cross Society for distribution among the Russians. There were 600 bags containing note-books, lead pencils and picture-books, including pictures of Japanese subjects drawn by public school children in Yokohama. Another 600 bags contained 10 ounces of woollen yarn and knitting needles with the words in Russian "Wishes for your health" on the front outside and on the back the Sun-Flag. There were also 2,200 bags containing salted pea-nuts.

RELIEF WORK BY THE "KIBO"

The "Kibo" (Hope), a magazine, represented by Mr. S Goto, the proprietor, has been exerting itself energetically in relieving the Russian refugees by distributing a pamphlet about them among the public. Fifty cases of biscuits were given to the refugees through the Japan Red Cross Society as the first contribution, which were received with hearty thanks by the Russians as expressed in a letter from their representative, who stated the refugees believed they would be able to go back home some day, when they will convey to their country men the news of the kindness they received at the hands of the Japanese, never to be forgotten.

On February 13, there was received from the magazine office 43 "kwan" 200 "me" of floss silk and stuffs for clothes for delivery to the Russians as the second contribution. The office is collecting further suitable articles to contribute.

COMFORT FOR THE RUSSIAN REFUGEES IN MUKDEN

Since October last, there have been a number of Russian refugees in Mukden, who have been supported by various local bodies and the branch office of the

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Japan Red Cross Society. The Mukden office of the Ladies' Volunteer Nursing Society jointly with the local Christian Churches invited on January 7, the Russian Christmas, the 355 Russian refugees to give them Christmas comfort. They were divided into two parties, one of boys and girls and one of young and old men. The boys and girls sang in a chorus a hymn, after which they danced. Then, each girl was given a piece of shirting and each boy a fur overcoat, a blanket, an underwear, a shirt, etc., contributed by the Manchurian headquarters of the Japan Red Cross Society and its Mukden branch office and other benevolent persons. Finally, they were entertained at a Russian meal, with Russian tea, cakes and fruit. They left the church very happy. They were followed by the adults, who sang in chorus the hymn with piano accompaniment. They bowed before God, whom they thanked for being able to keep Chirstmas despite their destitute condition. Their representative replied in tears to the welcoming address delivered; and a moving scene of sympathy and gratitude took place. All danced joyfully. The guests were given presents and feasted.

The Teling office of the Ladies' Volunteer Nursing Society wishing to relieve the Russian refugees in Korea and to comfort the Japanese suffering from disastrous damage from the mounted bandits attacking them in the interior of of Teling, its manager and members made a round of calls in the cold weather, and collected contributions of 440 yen, which they spent for the above purpose.

A JAPANESE FLORENCE NIGHTINGALE

In Gensan, Korea, there are about 2,000 Russians taking refuge from the political disorder in Vladivostock, who are in the Customs' sheds on the shore, shivering with hunger, fatigue and cold. A Japanese nurse, loved and respected by them as a Japanese Florence Nightingale, is Miss T. Suzuki, the chief nurse of the Japan Red Cross contingent sent there by the Korean headquarters. About 7,500 wounded soldiers, sick, old men and children came there for refuge by 23 steamers, since October 24. Miss Suzuki started her work among them with the strong determination to risk her life for humanity. At first, she communicated with the poor refugees by gestures, but in a month, she had a fair knowledge of Russian. Indeed, she did work, which was thought to be humanly impossible. She slept with those suffering from infectious diseases, to take care of them. She looked after the children so warmly that she was greatly loved by them.

Some Americans visited the sick Russians and advised them earnestly to leave the wretched sheds on the shore and remove to the American hospital, with nice beds and warm rooms. Some of them eagerly wished to do so. This extremely troubled Miss Suzuki, who thought it better not to deliver them to the Americans, for the honour of Japan, and she declined the American offer. She declared that however incomplete the accommodation, she and the other Japanese nurses were attending the sick with their whole hearts, which is most important in sick-nursing. One day, when she was taking care of a pregnant woman, an automobile came from the American hospital to take the woman to it, where there was a complite lying-in room. She hurriedly made an improvised lying-in room by partitioning

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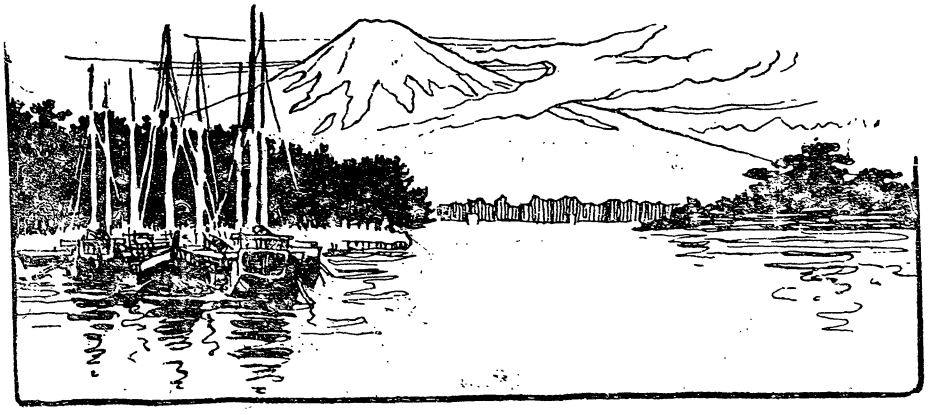
a space off with blankets, and declined again the American offer, pointing to the room. She only wished to care for the woman as one of those who had come to rely upon Japanese affection and sympathy. She made a red kimono for the baby, and when the new arrival was dressed in it all the Russians in the room cried aloud and wept with gratitude. This so strengthened their trust in the Japanese nurses, that they unreservedly put themselves in their care since then, and never wished to go to the hospital.

Another fine story about Miss Suzuki is that when every day coffins were prepared for the infants dying from malnutrition, the affectionate chief nurse used to place on the small corpses flowers and ribbons. She embraced and kissed them with tears. Tears filled the eyes of the parents and others witnessing the scene.



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KIMI TO SHIN OR SOVEREIGN AND SUBJECT*

By PROF. PONSONBY FANE

WHEN Professor Kato first asked me to address you I tried to refuse as I felt there was nothing I could say which would be of the smallest interest to you but when he pressed me and said that an account of a recent journey I had made, would do and that half an hour's talk would be sufficient I saw that he had me in his power and that I must obey his commands, so you must blame him and not me for the boredom of the next thirty minutes. He will, however, probably disclaim responsibility as it is not except very indirectly of my recent journey that I intend to speak to you.

The very name of our Society shows that we are all of us Royalists—happily practically all Japanese are, but such is not, I regret to say, the case out of this Empire. I myself am a most pronounced royalist; I belong indeed to that now obsolete body of people who hold the doctrine of the Divine Right of Kings. As you know, this doctrine was largely held in Europe during the 15th, 16th and 17th centuries but the only ruler who now claims that right is the Pope and his temporal claims are no longer recognised. There is not much use in the actual world for a title but I wonder whether it has struck you that, as the world speaks, the only ruler except your revered Sovereign, who bears the title of Emperor is my Sovereign and he holds it only as a subsidiary title—as Emperor of India. I have said, as the world speaks, because I hold and hold strongly that no act of a subject can deprive a sovereign of his title and in my eyes the Emperors of Germany, Austria and China are still Emperors. A sovereign can of course lay aside the cares of office as Charles V did in Europe and many of your rulers beginning with Keitai Tenno have done in Japan but in that case the title and duties descend as a matter of course to the next of kin. Here in Japan in the old days you were not troubled with the rights of primogeniture. As a pure "Jacobite" or legitimist I should be compelled to recognise Prince Ruprecht of Bavaria, one of the German generals in the late war as my lawful sovereign though I may remark that he himself, I believe, lays no claim to the position. The lack, however, of the principle of primogeniture has been one of the causes which has largely contributed to troubles in the Imperial Family, troubles which began with the death of the first earthly sovereign Jimmu. But my subject is *Kimi-to-Shin* and I do not therefore propose to allude to such cases not even to the revolt against the Emperor Kobun which unfortunately led to his

*Reprint from the Semi-annual report of Meiji Japan Society.

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death. Such family feuds are however by no means confined to the Imperial Family of Japan as witness the Wars of the Roses between the rival houses of York and Lancaster in my own country, the activities of Don Carlos in Spain, the rival Bourbons in France and many other instances. To a person holding such views as I do it is indeed a pleasure to come to a country whose people have never doubted that their sovereign ruled by the will of Heaven.

Students of foreign history will recall many crimes that have been committed by subjects against the Lords Anointed. I need only mention a few but there is scarcely a country which has stopped short even of murder, sometimes judical, sometimes the act of a misguided fanatic. You will all recall, and to my shame I have to refer to my own country, the dreadful civil war ending with the judical murder of Blessed Charles in 1648 and are equally familiar with the equally atrocious acts of the French who at the time of the great revolution of 1789 laid sacrilegeous hands on their Sovereign Louis and his august consort. Of the acts of fanatics I need only mention the assassination of Humbert of Italy, Peter of Serbia, Dom Carlos of Portugal and Nicholas of Russia but scarcely a European country has its hands clean even of this greatest of crimes. Turkey, China, Persia and other Asiatic countries too are no better. And if they have dared even to murder their Sovereign they have of course not hesitated to depose and exile their lawful rulers. Happily Japan has never perpetrated such an enormity as judical murder or assassination yet in her relations with her sovereign Japan has some pages in her history which she would gladly forget. I ask your pardon for alluding to them but I have not spared my own country and I allude to them for a purpose. Pick up almost any book on Japan written by a foreigner and you will find some much sentence as, "Japan boasts of her unbroken lineage but while never actually aspiring to the title of Emperor her military rulers did not hesitate to depose and even send into exile the holder of that title."

Unfortunately such statements contain an element of truth but they require critical examination before acceptation.

At some future date I hope to investigate the lives of those sovereigns who were exiled and it is here only that my recent journey and my present address have any connection as it was for the purpose of learning some details regarding the lives of the ex-Emperors Gotoba In, Tsuchimikado Joö and Emperor Godaigo while in exile, that that journey was planned.

I shall probably surprise you when I say that, I believe, in view of the fact that Fujiwara Mototsune had what he, at any rate, believed to be a valid reason for the deposition of Yozei Tenno, the blackest crime ever committed by an ordinary subject was the act of Hojo Yoshitoki in deposing the young Emperor Chukyo.

But to explain this statement I must crave your indulgence for a few moments while I pass in review the several instances, viz., Emperor Junnin, Emperor Yozei, Ex-emperor Shutoku-In, Ex-emperor Gotoba-In, Ex-emperor Juntoku-Joö, Ex-emperor Tsuchimikado Joö and Emperor Godaigo.

The first instance took place in Tempyo Hoji 6 (A. D. 762), but this was not the act of an ordinary subject but that of the Ex-Sovereign Koken who repenting of her abdication and desiring

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to re-ascend the throne furnished a precedent that subjects afterwards followed and exiled the lawful sovereign to Awaji. History gives us but few details. It is possible that even the crime of murder was resorted to, as after narrating his attempt to escape we read "His Majesty died next day."

Though personally I hold the view that whatever the acts of a sovereign may be it is the duty of subjects to suffer patiently, the state of His Majesty's health no doubt, in his own eyes, justified Mototsune's action in deposing his Sovereign and it may perphaps be regarded as simply a case of abdication.

Now I come to a point which is perhaps not of any importance to anyone who does not hold the doctrine of the Divine Right of Kings but to me holding that doctrine, a most important point is that Sutoku-In, Gotoba-In, Tsuchimikado-Joō and Juntoku-Joō were undoubtedly Ex-Sovereigns who had voluntarily laid aside the active conduct of affairs and in the eyes of the Bakufu owing to the arrangement by which the Emperors of the two branches Daigakujitō and Jimyointô were to hold the sceptre for a period of 10 years. Godaigo Tenno was also an Ex-Emperor.

To pass however to the next case 377 years had elapsed since the Empress Koken's high handed action. Great pressure had been brought to bear on the Emperor Sutoku to induce him to abdicate in favour of his half brother Konoé. Still he had abdicated but when on the death of the Emperor Konoé he found the claims of his son passed over he determined to revolt and either re-ascend the throne himself or make his son Shigehito Shinno, Emperor. Here again no ordinary subject can be accused; it may be described as a family feud though the chief responsibility should probably be laid on the shoulders of Bifukumon-in. To a certain extent in refusing to recognise the Emperor Goshirakawa, Shutoku-In may be said to have put himself in the wrong but the treatment of the Ex-Emperor Nara by his brother, Saga Tenno might well have formed a precedent for the treatment of Sutoku-In and he might have been allowed to enter the priesthood instead of being banished to Sanuki.

The next three, together with the case of the Emperor Chukyo, which I have described as the blackest crime in the annals of Japan were of a totally different nature.

During the Kenkyu Period (1190—1198 A. D.) Minamoto Yoshitomo had established his military government at Kamakura but his family dying out the power had passed to the Shikken.

Gotoba-In had maintained excellent relations with Yoritomo's son the Shogun Sanetomo but he found the Hojo far less pliable and, he soon formed the idea of over-throwing them. Unfortunately some inkling of his plans leaked out and he was obliged to strike before his plans had matured. This was as you know in Shokyu 3 and resulted in the exile of the three Ex-Emperors and his deposition of the reigning Sovereign. It should however be noted that Ex-Emperor Tsuchimikado-Joō, showing the highest filial piety and not liking to live in Kyoto when his father was banished, volantarily retired to Tosa. No particular blame therefore attaches to the Hojo in his case though better provision for His Majesty's comfort might have been made and moreover he does not appear to have been consulted about his removal to Awa in Jo-o 2.

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While not for a moment defending the action of Yoshitoki in the first three cases I should, in view of the fact that they were no longer reigning Sovereigns, hesitate to describe it as sacrilege. Chukyo Tenno was however the actual sovereign ruling by the will of Heaven and right of descent and no defence of this abominable act is possible.

Since I originally drafted this I have learned that even here it is possible to find extenuating circumstances. The "Azuma Kagami" and some other books state that His Majesty, leaving the "San Shu no Shinki," secretly left Kan-in Dono and went to Kujo-Dono. If this is the case, however, it must have been the act of the Sessho, Fujiwara Michiiye, who must either have lost his head or had reason for apprehending violent action at the hands of the Hojo. With the Sacred Emblems in their possession the Hojo may have deceived themselves into considering the Throne vacant but even if the facts are true and the "Dai Nihonshi" is silent on the point, the crime remains an odious one.

The one remaining case, that of Emperor Godaigo, presents certain difficulties. He too like Gotoba-In had determined to rid himself of the interference of the Hojo.

They were partly cognisant of his intention and desired to avoid it. The Jimyo-in-to had more than once appealed to them urging that Godaigo Tenno had already occupied the Throne for more than the stipulated 10 years, and that it was high time that he abdicated in favour of their representative. To this the Hojo had agreed and in their own eyes they were possibly justified in considering Gofushimi Joō's son, Kazuhito Shinno (or Emperor Kogon as some people call him) as Emperor and Godaigo as an Ex-Emperor. If this is the case while still a crime, a very grave crime, it may escape the imputation of sacrilege.

That the unfortunate differences among the members of the Imperial family consequent on the will of the Emperor Gosaga contributed to the crimes of their subjects is beyond dispute. The result was that for some 60 years subsequent to the removal of Godaigo Tenno to Yoshino there were two Emperors each with his own adherents. This is neither the time nor the place, nor am I qualified to discuss the merits of the claims of the Southern and Northern Courts. Happily their differences were adjusted and Gokomatsu Tenno once more received the undivided allegiance of the people of Japan. What I have thus briefly outlined modifies, I think, to a considerable extent the kind of statement that I have quoted.

Of the cases of deposition, sacrilegeous action by an ordinary subject is reduced to the single case of Chukyo Tenno and the cases of Junnin-Tenno and Sutoku-In practically are removed from our consideration. In many cases the abdication of a sovereign was not an entirely willing one. As we have seen the Emperor Sutoku was persuaded to relinquish the reigns of government by his father the Emperor Toba in order to please Bifukumonin. Tsuchimikado-chu-In likewise abdicated in obedience to his father, Gotoba-In's commands. The abdication of the Emperor Gofushimi was practically forced on him by the Bakufu on the representation of the Ex-Emperor Go-Uda and in later years we have the case of Go-Saiin Tenno whose abdication was almost certainly dictated by the Tokugawa. Even when thus expurgated the fact however remains that the Imperial

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functions were usurped in turn by the Soga and the Fujiwara, largely as members of the Imperial Family, the Hojo, the Taira, the Ashikaga and the Tokugawa, and the Emperor, though held in reverential awe by the people, was treated with scant respect by the Bakufu and even allowed to suffer actual poverty. With me you will, I know, deeply deplore this but nevertheless the splendid fact remains that His most gracious Majesty is the direct representative of an unbroken descent that goes back to ages long before history was written and that he enjoys to the full the love and respect of all his subjects. This is a fact without precedent in the history of the world and one of which Japanese may, nay should be, proud.

In all European countries of any standing the Dynasty has been repeatedly changed. The oldest royal house is probably that of Hapsburg but I doubt if its origin goes back 1000 years. Japan is thus alone in possessing but a single dynasty and most European countries have at one time or another lapsed into Republics. My own country, I regret to say, has a break between 1648 — 1660 when the King was in exile and the power was seized by the regicide Cromwell as Protector.

It is the custom of European writers to belittle Japan's unbroken Imperial line by saying that it has been maintained by the practice of adoption but they overlook the fact that no Emperor ever adopted any one who was not a member of the Imperial family and, though I speak subject to correction, I believe I am right in saying that no adopted son, with the exception of the Emperor Gohanazono, who was 5th in descent from Emperor Gofushimi and was adopted by Emperor Gokomatsu, ever ascended the throne.

While I have thus exposed to a certain extent what I believe to be the faults of the past I have, I think, said enough to show that there is no country in the world that can compete with Japan in its record with regard to its ruling dynasty.

May that dynasty long continue and its people prosper as long as this world lasts.

It would ill become me to introduce politics on an occasion like the present but I have, I hope, made clearly apparent the views I hold with regard to sovereigns. I have little cause to love the Emperor of Germany: indeed I believe the world generally has suffered greatly from his misguided ambition but I cannot recognise the right of any tribunal—not even one I think, composed of his brother sovereigns —to sit in judgement on him and I cannot but hope that Japan with her splendid Imperial tradition will teach the West a lesson by refusing to be a party to proceedings which, to put it mildly, shock my sense of what is fitting to a sovereign.

Japan shows clearly her sentiments as regards her own sovereign. Does not the first section of the Constitution declare

"The Emperor is sacred and inviolate."

It is merely a matter of principle. Fortunately in these enlightened days there can be no question of judicial murder but surely in times like the present when Thrones are tottering and the people are pretending to powers and privileges to which they are unfitted it is no time to do anything to lower the dignity of a sovereign. Charles I of England, and Mary of Scotland refused to recognise the validity of their so-called trials and may not Wilhelm of Germany rightly do the same?

Though the western countries repeat their crimes of the past, I trust that Japan may ever refrain from any action that may lower the dignity of an occupant of a Throne.

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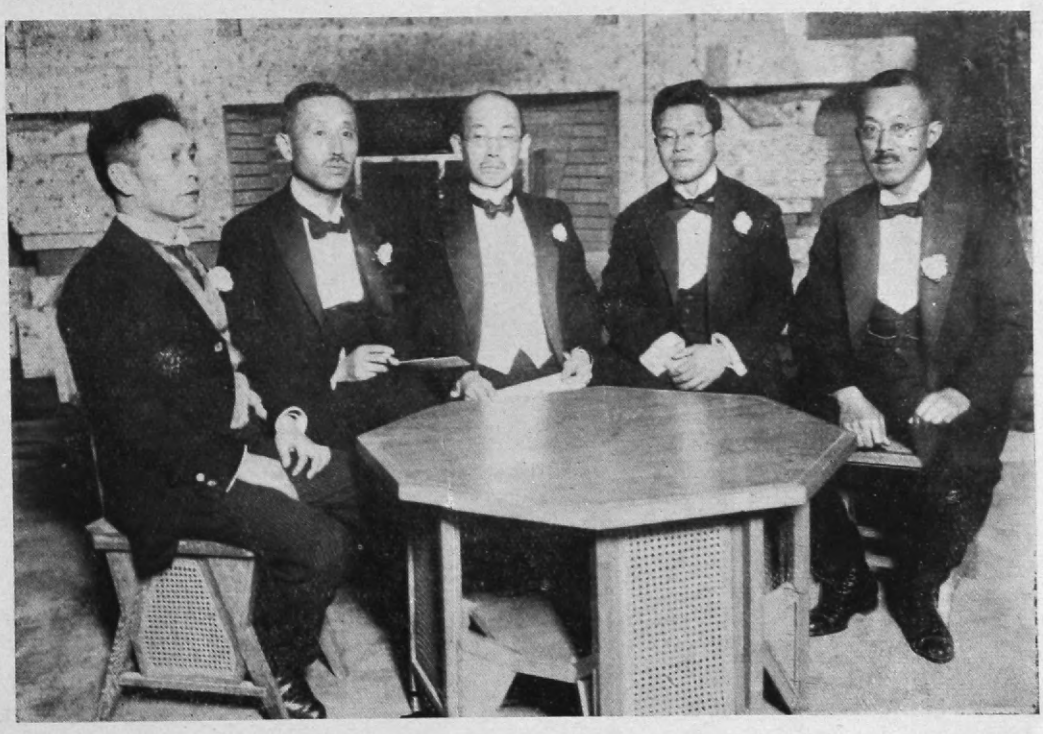
Arrival at Yokohama of Dr. White, touring for the League of Nations



Party of Japanese doctors who have been touring America, at the invitation of the Rockefeller Foundation

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Marquis Asano's garden, Hiroshima

Cna no-yu, or tea ceremony

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FROM THE JAPANESE PRESS

Sino-Japanese Treaty

The attitude of the Government toward China being determined, we need not trouble ourselves even if China comes forward with the demand for a revision of the Sino-Japanese Treaty. China is confronted with the necessity of readjusting her domestic affairs such as the abolition of Tuchuns and curtailment of troops, readjustment of national finance, unification of the North and South, establishment of a Constitution, election of a President, etc. In spite of this Parliament is not giving serious attention to these questions. A constitution drafted by a Parliamentary committee at the end of last year was referred to the constituent assembly, but it is neglected. President Li Yuan-hung's term of office expired in November last year, and yet the Presidential election is neglected.

While the Chinese legislators are utterly incapable of dealing with these important questions, they do not scruple at giving offence to other countries in diplomatic matters. Apart from the Sino-Japanese Treaty issue, the Chinese Parliament has passed a resolution in depreciation of the British attitude toward the questions of Weihaiwei, and Thibet. It has rejected the French overture relative to the Boxer Indemnity, and has also passed a resolution against the American action in connection with the Coltman case. These actions of the Chinese Parliament have greatly hurt the feelings of the Amercans and the English, as is witnessed in the changed utterance of the foreign Press in China. Chinese Legislature is utterly incompetent and is calculated to simply aggravate political strife. Dr. Schurman, the American Minister in Peking, also remarked that the failure of the Chinese Parliament to establish a Constitution after it has sat for seven months is a disappointment to foreign sympathizers. This will show what little confidence foreigners in China place in the Chinese Parliament. A certain foreigner, who recently witnessed the Parliamentary proceedings in Peking, had to say that in delaying the establishment of the Constitution and the Presidential election and also in their agitations regarding diplomatic questions the Chinese politicians are solely actuated by selfish interest, without any regard to the interest of the country. As it is, we must say that the Chinese Parliament is doing little good to China and is a useless function.—*Jiji.*

Japan Foreign Trade

The Department of Agriculture and Commerce has published a detailed statistical report giving analysis of the foreign trade of this country for the year 1922. According to the report the total value of the foreign trade for last year reached ¥3,526,864,000 composed of ¥1,637,260,000 exports and ¥1,889,604,000 imports, the latter exceeding the former by ¥252,344,000. Compared with the previous year there was a decrease of ¥659,872,000 or 23 percent in the total volume of the trade, viz. a decrease of ¥384,423,000 or 30.7 per cent in exports and ¥275,449,000 or 17.1 per cent in imports, and a decrease of ¥108,973,000 in the over exports.

Compared with the figuers for 1914, preceeding the outbreak of the European war, the result for last year indicates an increase of ¥2,340,028,000 or 197.1 per cent in the total value of trade, viz. a gain of ¥1,046,159,000 or 17.7 per cent in exports and ¥1,293,869,000 or 217.2 per cent in imports, the excess of imports over exports also showing a gain of ¥247,710,600 over the pre-war figure.

But compared with the result for 1919, when the foreign trade of this country reached the climax of prosperity, there is a decrease of ¥745,467,000 or 17.5 per cent in the total value of exports and

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imports, ¥461,612,000 or 22 per cent in exports and ¥283,855,000 or 13 per cent in imports, while the excess of imports indicates a gain of ¥177,757,000.

The European war opened a new epoch in the foreign trade of this country, and the wide discrepancy of the results between the ante-war and postbellum years shows a remarkable development of the international trade of the country. The conclusion of the armistice, however, put an abrupt end to trade prosperity and was soon followed by the reverse trend of the excess of imports over exports, the amount of the excess of imports having reached ¥1,076,000,000 up the end of last year.

The first four months of last year witnessed an active import trade which gained over exports as usual in the commencement of every year so that the excess of imports over exports for the four months showed an increase of between ¥61,000,000 and ¥35,000,000 each month over the similar figures of the same period of the previous year. The situation was, however, reversed in May when the excess of imports over expo ts showed a loss of ¥26,000,000 compared with the previous year The same tendency prevailed in the ensuing months and the trade balance in the months after July showed an excess of exports of between ¥1,400,000 and ¥55,000,000 each month. Taking into consideration the fact that the trade accounts of the that the trade accounts of the corresponding months of the previous year always resulted in an excess of imports, it may be surmised that the trade situation of this country is gradually resuming an an abnormal trend and returning to the same situation that obtained during the pre-war years.—*Japan Times.*

Japan-Hawai Trade

The foreign trade of Hawaii is invariably in favor of imports, most of which consists of articles from Japan. The trade relations between this country and Hawaii attained remarkable development during the 10 years ending 1921 as may be seen from the following returns:

	Imports from Japan.	Exports to Japan.
1915.....	$2,577,798	$21,357
1916.....	3,113,622	50,121
1917.....	3,405,571	203,752
1918.....	3,672,468	626,624
1919.....	4,558,494	548,758
1920.....	4,774,223	123,841
1921.....	6,705,689	132,701

The value of Japanese merchandise imported to Hawaii during the period amounts to over 53 per cent of the total. Though the value of trade shows a considerable increase, the quantity of Japanese goods imported to the island was on the decrease as compared with the previous years, which means a decline in Japan-Hawaiian trade.

The increase in value is accounted for by the remarkable advanee of prices in this country following the outbreak of the European war.

If the quantity of the Japanese goods imported in 1920 was as much as that of 1916 the total value would have reached upward of $20,000,000.

The most important factor which has brought about the gradual falling-off is attributed to the decrease of the importation of Japanese rice to Hawaii. Formerly Japanese rice was imported to Hawaii to the extent of about 300,000 and 400,000 bales annually, but in recent years Japanese rice has been gradually driven out of the market by the Californian rice raised by Japanese farmers in California. The Californian rice is low in price. Its import to the islands reached 59,200 bales in 1917, and 328,030 bales in 1921. No Californian rice was imported to Hawaii before 1917. The import of Japanese rice has gradually waned from 430,393 bales in 1916 to 112,092 bales in 1921.

Besides rice, the import of various other articles decreased in recent years. the reasons being the remarkable advance of prices in Japan and the freight rates between Japan and Hawaii, and the gradual increase of the Japanese population in Hawaii and the shifting of their taste in favor of American goods.

—*Japan Times.*

Japan's Opportunity in South America

The Japanese business delegation after completing its mission in South America was tendered a dinner by the Nippon Club of New York. Mr. Yamashita, chief of the delegation, speaking on

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that occasion, pointed out the adaptability of the climatic and other conditions in South American states to the migration of the Japanese, and commercial and industrial possibilites. He stated that in contrast to the strong anti-Japanese sentiment, formely in Argentine, the feeling in that republic towards the Japanese was very friendly and hospitable. The new President entertains a very friendly feeling toward Japan and when the business delegation visited that country, the President sent the Minister of the Navy to the hotel of the party to say that the Republican Government will greatly appreciate it if Japan will send emigrants for the exploitation of the agricultural and fishery industries of Argentine. The President further declared that' if Japan will dispatch specialists and experts along such lines the Government will be glad to give the free lease of land and fishing rights to the Japanese.

Brazel and Argentine have long since been regarded as suitable for emigration and development by the Japanese, and already Japanese emigrants have been sent to Brazil. With an extensive area and favored with almost inexhaustilly rich resources, left in a still undeveloped state, the two countries are in acute need of labor.

This state or affairs offers a very happy chahce for the emigration of Japanese labor, since the doors have been slammed against them in North America, Australia and elsewhere. But here also the prevalence of strong racial prejudice has stood as a barrier to Japanese labor. This was especially the case with Argentine where there existed strong prejudice against the Japanese.

It seems to be high time for Japan to establish a definite policy and conclude treaties with the South American states, with a view to promothing mutual benefits and cementing happy relations between this country and those states and ensuring the independence and integrity of the South American republics.

—*Japan Times.*

Teaching of English

In the matter of language the Japanese have a great disadvantage. It is not that their language is incapable of the expression of high thoughts of deep philosophy, or that it does not serve an adequate means of communication among the people; but that it is of no use in international intercourse. In intellectual intercourse among nations the Japanese language has almost no value. A book written in Japanese, however valuable it may be is a sealed book to other peoples.

On the one hand, the Japanese have to acquire a knowledge of at least one European language in order to keep in touch with the progress of the world; and on the other, freigners remain ignorant of the condition and development of the country because of their lack of knowledge of Japanese. Japan has paid, and will continue to pay greatly for this disadvantage.

We sometimes hear an innocent American or Englishman pay a compliment to the Japanese by saying that they speak or write English well for a foreigner. But he does not know at what sacrifice such knowledge has been acquired. Japanese schoolboy studies the language almost every day in the week for 10 years. It is agreed on all sides that the teaching of English in this country does not bring such results as are desired. The importance of the knowledge of English being admitted, the question of how to import it to young people becomes a supreme one.

The presence of an English linguistic adviser to the Department of Education shows the keen interest which the authorities take in the special line of phonetics in which Mr. Palmer, the adviser, is distinguished, it may be imagined that the Monbusho is trying to bring reforms in the pronunciation of English. Anybody who has had something to do in the teaching of English in this country knows that the greatest defect among the students is their bad pronunciation.

Mr. Palmer has declared with a touch of pride, that he belongs to the London School of phonetics. It should be remembered that what is taken as standard English by the London School differs in many instances from the English heard in America. The Phonetic Society of New York, meets once a month at Columbia University to discuss matters of

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phonetic interest. This may be called the New York School of phonetics in contrast to the school to which Mr. Palmer belongs.

The question may be asked if the Department of Education, in inviting Mr. Palmer, has decided to force the adoption of the system of the London School upon the Government schools. Another question may be asked, if Mr. Palmer has determined to caary out his own system with no regard to the difference between the American sounds and the English. In the schools of this country there are both English and American teachers; and it is not an easy matter to reconcile their differences in pronunciation.

The question whether the English pronunciation or the American should be adopted in this country leads to a greater question, whether the King's English or the President's English should be taught in the Mikada's land. The Monbusho which is taking grandmotherly care of its schools ought to inquire into the matter. Nobody who knows not the differences between the American language and English has a right to talk about the teaching of English. If the Monbusho, in inviting Mr. Palmer as its linguistic adviser, did not know the existence of differences between English and American pronunciation, it has perpetrated a great joke.—*Japan Times.*

Sino-Japanese Treaty

It appears that the Peking Government is aware of the fact that the Sino-Japanese Treaty, which was formally concluded between the two countries, cannot be abrogated by a mere declaration of its invalidity on the part of China and that such a procedure would only lead to international troubles and bring disadvantages to China. But should China come forward with a proposal for a revision of the treaty, it is nevertheless a serious question for this country. We cannot but attribute the overbearing attitude of the Chinese to the retrogressive policy of the Japanese Government. We are by no means in favor of an aggressive policy, but the weak policy of the Government has encouraged China to make unreasonable demands. The consensus of public opinion in China as represented in the press is that in view of the happy settlement of the Shantung question due to the maintenance of a strong policy, China will be able to attain the cancellation of the lease of Kwantung. From this it will be seen that the weak policy of the Japanese Government is accountable for the arrogant attitude of the Chinese.

Russia secured the lease of Kwantung and the South Manchuria railway zone for the period of 25 years, but Russia meant to renew the lease on the expiration of the term. No one considered that Russia would return the lease on the expiry after having spent the huge sum of two hundred million roubles in the construction of the habor at Dairen.

It is a great mistake to bring the lease of Kwantung, Weihaiwei and Kwangchau under the same category. England and France declared the retrocession of Weihaiwei and Kwangchau at Washington but France has not touched the subject so far. And while negotiations are going on for the return of Weihaiwei, England means to retain the substance and return the territory only in name. She is unwilling to touch the subject of Kowloon as it is a position of military and economie importance to England. Kwantung, in which Dairen and Port Arthur are located, is of greater importance to Japan having a vital bearing on the very existence of this country.

—*Hochi.*

Japan, China and Kwantung

The agitation in China for the return of Kwantung at the expiration of the first, or Russian, lease, has brought this question into the field of active political discussion. The Japanese press has been commenting frequently on the question most of the writers taking an uncompromising line and denying that there is any basis for the Chiness claims. The article which fellows was written for the Tokyo Asashi by Dr. Masao Kambe, professor in the College of Economics of he Impirial University of Kyoto, one of the most eminent of Japanese publicists. A summarized translation of Dr. Kambe's article by the *Japan Advertiser* is as follows:

There is no reason to be surprised by the growing agitation in China for the

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return of Kwangtung. In view of the success which crowned their efforts to obtain a revision of the Shantung settlament, it was only to be expected that they would next try to obtain the restoration of Kwantung.

The easiest way for Chinese aspirants for political honers to achieve success is to chime in with the popular cry for the recovery of all China's rights. The Shantung question was pending for four years and as much political capital as possible was made out of the issue by Chinese politicians. Now that the Shantung question has been settled, the Chinese politicians are naturally searching for a new issue and in the lease of Kwantung territory they have found it.

The Chinese claim that the Sino-Japanese Treaty of 1915 is invalid because it was made under duress. They also point out that it has never been approved by the Chinese Parliament. They say that the only logical basis for the Japanese right to retain Kwantung is the rights Japan inherited from Russia at the conclusion of the Russo-Japanese war, these rights having been granted Russia in the treaty of 1898 between Russia and China. Under that treaty the lease for the Kwantung territory was to expire in March 1923. Therefore, the Chinese agitators claim, China is intitled to the restration of the territory.

The whole question hangs on the validity of the treaty. At the time Japan opened negotiations with China for this treaty, Great Britain gave tacit consent to the Japanese claims. The American Government, it is true addressed questions on five counts to Viscount Kato, Foreign Minister of Japan; but the reply given dispelled American misgiving, although the Washington Government made it clear that it would not recognize the treaty if it interfered with the rights held by American citizens in China. The Paris and Washington Conferences tended to confirm this treaty by implication. From the legal point of view China's demand for revision of the treaty has no sound basis. Its revision is impossible without the willing consent of Japan.

There would be no difficulty about international problems if logic always prevailed, but unfortunately in the discussion of internotional issues, Sino-Japanese questions in particular, there are many other factors besides logic. The Shantung controversy is an example. From the point of sheer logic all the disputes that arose over that question were without excuse, since the terms of the Shantung agreements were written in black and white. When sentiment was introduced however, the whole problem assumed serious proportions which could not be explained by reason, until the discontented Chinese had recourss to their usual method of anti-Japanese boycotts. To make matters worse, foreign instigation aggravated the anti-Japanese agitation.

After the Russo-Japanese war Japan obtained from Russia the railway in Manchuria, the leasehold of Port Arthur and Dairen and the right of working mines. This transfer was recognized later by the Chinese Government in the Peking treaty. Marquis Komura, then the Japanese Foreign Minister, who directed these negotiations on behalf of the Japanese Government, was very hopeful of the future of Manchuria, and stressed his belief that Manchuria and Mongolia were the best sphere for the future development of the Japanese. The migration of Japanese into those territories, however, was not as successful as originally desired, for reasons of climate, lack of capital other considerations. However, the economic development secured through the South Manchuria Railway Company was marked. In 1907, when Japan first obtained possepsion of Maachuria, the trade through the port of Dairen was not worth ¥50,000, while the shipping which visited that port did not exceed 400,000 tons. At present the trade through the port of Dairen is estimated at over ¥600,000,000 a year and the shipping at over 4,600,000 tons. If to this is added the trade of Yinkow, Autung and other points, the total trade of South Manchuria will reach ¥850,000,000.

This development is partly due to favorable surrounding circumstances, but it is also largely due to the fact that

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Japan has put forth efforts to develop the territory. Japan has profited greatly by this immense development. How much she has gained will be seen from the fact that about 70 per cent of the trade of that region is with Japan. Japan is not the only gainer, however; other powers, as well as China, have derived much profit.

The Japanese residents now in Manchuria are not more than 78,000. Most of these are merchants, and the emigration of Japanese farmers into that region has been a failure.

The Koreans, however, have achieved rematkable development in Manchuria. It is estimated that in Fengtien and Kirin Provinces above there are now 676,000 Koreans. As most of these settlers are farmers, it may be said the Japan is deriving considerable agricultural profit from this source.

The maintenance of peace and order in Manchuria, since Japan's acquistion of the leasehold there, made possible by earnest co-operation between the Japanese and Chinese authorities, has contributed greatly to the progress of productive industry. China has been in a state of constant commotion during the last dozen years. Manchuria, however, has been secure from these disturbances, due to the fact that Japan holds the leasehold and exercises special rights in the railwy zone. The tranquility that has previled in Manchuria has greatly encouraged Japaneee development in that region. Should Kwantung returned to China it will surely give a sense of in security to the Japanese there and may result in the abandonment of many of their undertakings.

At the time Russia was pursuing an aggressive policy toward Manchuria there were some Japanese who looked upon that territory as a desirable barrier against Russian attack upon Japan. When the powers closed their doors upon Japan some Japanese regarded Manchuria as important from the point of view of Japan's national defense and still find much support among publicists who are obsessed by fear of an invasion by Soviet Russia. Nor is Japan free from publicists who urge the need of securing a predominant position in Manchuria, politically and economically. The general trend of world affairs, however, forbids any power to follow an agressive foreign policy, and after the Washington conference, with its resolutions regarding China, the pacific nature of Japan's policy has become clear. So long as the free development of Manchuria is insured and the goal of the co-existence and prosperity of Japan China is attained, Japan should not insist on technical points. It China can maintain peace and order in that territory, Japan should not insist on the extension of the period of the lease for Manchuria.

Of all the powers, America is paying the closest attention to Manchuria. Some years ago she planned the construction of the Chinchow-Aigun railway, which was to parallel the South Manchurie Railway. She also advocated the neutralization of the Manchurian railways. American enterprises for the development of Manchuria were undertaken in other directions too, but no notabele success attended them. Some Japanese hold the view that America reoognized Japan's predominance in Manchuria in the Ishii-Lansing Agreement, but this conclusion is too hasty. It is nevertheless conceivable that should Japan's policy toward Manchuria be framed in consonance with the principles of the open door and equal opportunity and with the industrial development of the territory mainly in view, America will not offer any formal opposition. It is tolerable certain that Britain will not endorse the Chinese claims for the recovery of Kwantung, if the attitude assumed by the British delegates at the Washington conference is a criterion. Japan took a leaf out of the British book on many occasions in framing her policy toward China. China's insistence upon the invalidity of the Sino-Japanese treaty of 1915, if it is agreed to, will undermine the position of Britian in her possession of Hongkong, Kowloon and Shameen. France is not greatly interested in Manchuria, and, moreover, seeing that she has a leased territory in Southern China herself it is not likely that she will support the Chinese contention.

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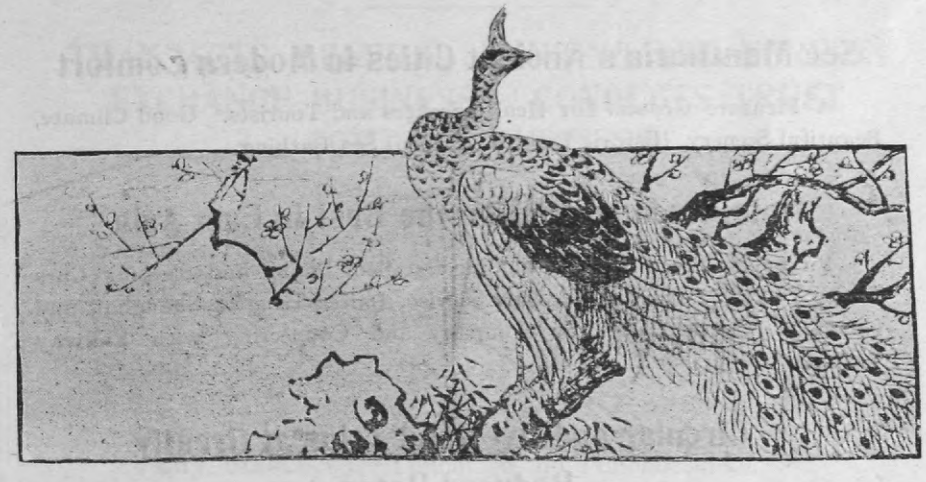
Japan must be prepared for some support being given the Chinese cause by British and American residents in China. It is not impossible that their encouragement of Chinese agitators will aggravate Sino-Japanese toubles.

The most powerful weapon the Chinese can employ against Japan is the anti-Japanese boycott. If China is determined to recover possession of Kwantung at any cost she will probably start anti-Japanese boycotts But if Japan meets such action by advocacy of the righteous cause of coexistence and prosperity, the boycotts will only provoke the hostility of Chinese business men and alienate the sympathies of the powers. The only way for China to recover Kwantung is to see that perfect peace and order are maintained in that territory, and that foreign lives and property are fully protected. If China can accomplish this, there is no reason why Japan should not comply with the Chinese claim, since Japan has no territorial designs. If Japan should reject the Chinese claim after that is accomplished, China will have the sympathy of all the powers.



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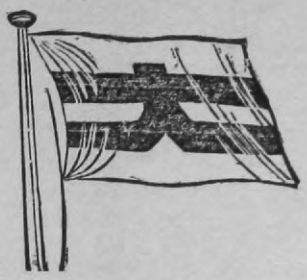

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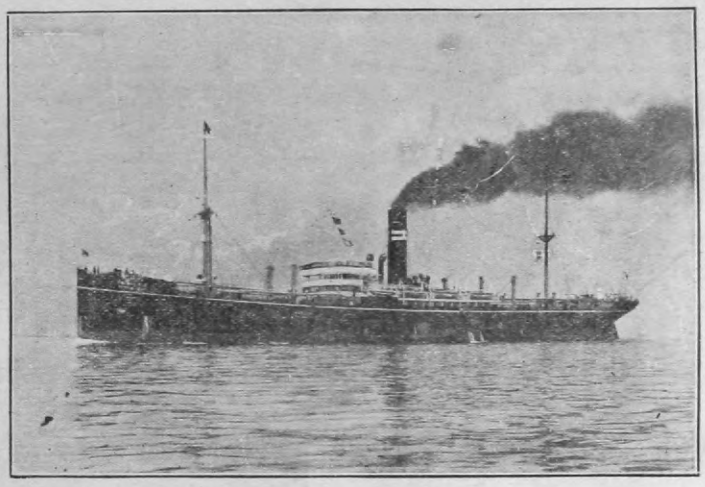

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大正十二年二月廿五日發行(毎月一回廿五日發行)
大正十二年二月廿三日印刷

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